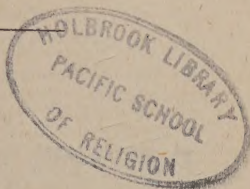


VOLUME II. 1900.

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# “Salvation”

A New Evangelical Monthly.

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## “SALVATION” IN THE TWENTIETH CENTURY.

The turn of the Year is unmarked by change in the plan of SALVATION, which still seems to have comprehended the most important objects which it is possible to select; while those less important may well, as they must, be dispensed with, in a publication evoked by the religious needs of the times and not by the needs or schemes of its projectors or friends. Those objects may not be as well understood as they might be, by some of those who have had the opportunity; and to such, a repetition of them may have the freshness of news. They are not hard to understand, after you come to credit such words with their full meaning; which, it is admitted, has come to be somewhat difficult to do—more’s the pity.

SALVATION, then, stands first for unstinted insistence on a radical Gospel, that of uttermost personal consecration to Christ in all things, as both rightful and actual Possessor of the man and his whole being and belonging; out of gratitude, love and duty that can have no limitation but that of possibility; and this as the irreducible minimum of discipleship, below which, as heartiest aim and endeavor, no soul may dare to claim fellowship with Christ and the Redeemed. In the application of this standard to practice, the conventions of the Church, the Pulpit, and the World, are allowed no place, and the law of the Master in Matthew vi:19 to 33; vii:26; Luke xiv:26 and 33; and the like; is submitted to no deduction or attenuation.

In the second place, SALVATION stands for a Christian Positivism. The Most Holy Faith delivered to us by Christ, his prophets and apostles, is held implicitly and wholly, and is demonstrated an authentic revelation from a manifested God, commanding the submission of the rational intellect with a force proportioned to its training in the principles of exact, positive and comprehensive science.

In the third place: a crying need of purer, fuller Bible knowledge in the Church is insisted on by the great effort of SALVATION to purge our understanding of Scripture History, Prophecy and Doctrine, from traditional exceptions, misconceptions, inadequate conceptions, erroneous or imperfect translations, narrow and childish superficiality, etc. In this department, the Reviews of Historical Divine Manifestations and of Bible History, the Studies of Latter-Day Prophecy, the Revision of Bible Revisions (critical and exegetical), and occasional notes of points misunderstood or overlooked, occupy together a large proportion of the space. But the

# "Salvation."

topical collection of inspired testimonies to Divine facts and teachings has failed as yet to realize the utility that in it lies, for churches, prayer meetings, schools and families; through limited demand, for which a more extended advertising is necessary than the publisher has been able to command or the religious press has been willing to afford. The first series (on Evidences) has been completed, and lies in reprint, waiting to be called for as an evidence that the doctrinal series will prove worth printing also.

Fourthly: the Promises and Commands of God in behalf of his peculiar people, the Covenant Race of Abraham, as the predestinated centre of the Kingdom to come, are pressed upon the Gentile Church as a first-mortgage of God upon all that He has lent us through the Jews. Besides this, the great and growing latter-day drift of Jewish thought towards the rejected Messiah finds manifestation in these pages, and of all its manifestations the chief in the whole world and the most marvellous in Jewish history since the days of the Apostles, is revealed to those who care for the truth without partiality or prejudice, in the almost incredible rush of Jews for admission on their Sabbath eve (Friday nights) and at other times, to the thrice-inadequate Gospel Hall at No. 424 Grand Street, New York.

## BACK NUMBERS OF SALVATION AS A PREMIUM FOR NEW SUBSCRIBERS.

We are anxious that all who have not had the opportunity to follow the Biblical Expositions begun in the first number of this periodical, shall be enabled to review them in connection with the present and future continuations of the same.

Why?

Because the expenditure of printing fresh and clarified views of the Evidences, Truths and Demands of the Most Holy Faith, was justified to the conscience of the Publisher, by a conviction that some of these views are of profound importance in the representation of that Faith to mankind, whether before or after believing. The same conviction, therefore, impels him to offer the Back Numbers in paper covers, as far as possible, to all new subscribers, if desired, without charge; or to such as feel free to pay the cost of binding and postage, at Fifty cents for Volumes I and II, (1899 and 1900), making \$1.50 for all to the end of 1901.

The following are among the specialties of previous volumes, which we are chiefly anxious to impress on the minds both of believers and unbelievers:



## "Salvation."

1. The first COMPLETE reconciliation of the Mosaic Cosmogony with the modern sciences of Physics and Astronomy, and common sense; placing Faith in the Old Testament on a foundation of supernatural ante-scientific and miraculous revelation, that commands the amazed submission of every rational intellect. (No. 5: May: p. 268.)

2. The Goodness of God vindicated, or rather glorified, by a deeper view of the "final cause" or ultimate reason for this world's existence as the theatre of Sin and Redemption. (No. 6: June: p. 341.)

3. Interpretation of the Forbidden Tree, as Independent Assumption to Know Good and Evil; and of the Fall, with all subsequent sin, and death, as essentially consisting in moral self-dependence, self-direction, and thus secession from the communion and control of the Eternal Spirit in whom alone resides the moral life and well-being of every creature. (No. 8: August: p. 422.)

4. Mathematical Demonstration of the Primitive Superiority of Man and Nature, given in Genesis, as an axiomatic necessity; and of Man's Biblical Date and Chronology, as a logical necessity. (No. 7: July: p. 385.)

5. Cain and Abel: types, respectively, of Natural Religion on the one hand, and on the other hand, of the Revealed "righteousness which is of God, by faith" in a Divine Sacrifice and Atonement for sin:—the grand conflict of all the ages. (No. 9: September: p. 452.)

6. Progress of the Cainite Apostasy; and that ultimately of "the Sons of God," through intermarriage with the Cainite women; with an elucidation of the mixed Cainite and Sethite genealogies given in Genesis iv and v. (No. 10: October: p. 485.)

Among many teachings of an incidental character, worthy of special attention, though not always entirely new and original, there are a number of critical notes in the series of "Bible Revision Revised," that we would not have forgotten, and also special notes on ill-understood passages in the International Lessons; the Nameless Woman of Samaria, etc.; and also the discussion of the Foundations of our Knowledge, and the Application of the Principles of Historical Science to the substantiation of the Gospel History: the latter in Nos. 3 and 4: March and April: pp. 135 and 217.





# “Salvation.”

*What it Means, Reiterated.*

1

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## “SALVATION” FOR 1900.

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# "Salvation."

2

"Salvation" for 1900.

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This is written and printed in ignorance of the extent to which friends and subscribers will have supported the printing in 1899, and of what other means will be granted by Providence to continue it through 1900. But the publication, as may be seen, is not halting, and trusts in God for continuance and also for effect.

THE PUBLISHER.

## A "WOMAN WHO UNDERSTOOD."

"I do not find SALVATION too serious, nor too abstract. I think it good for the mind, to dig a little; and thus in gaining an added morsel we gain a keen relish for the deep things of God. I do not believe that Christians can be grown to the full measure of the stature of Christ, upon even the pure milk of the Word; much less upon that diluted, or abandoned altogether in favor of the 'Mellin's Food' offered nowadays to the bottle-fed babes of the nominal church." Illinois, Dec. 9, 1899.

MRS. \_\_\_\_\_



# "Salvation."

*The Primeval "Mystery of Theology."*

3

## THE GOSPEL BEFORE MOSES.

Devout criticism is so rare and acceptable with us, that we cannot omit noticing that of a correspondent who essays to correct the quotation on page 454, SALVATION for September, 1899, of the words of Eve in Genesis iv:1—"I have gotten the Man Jahveh" (literally the Man-to-be, the Promised Seed and Deliverer). This, he thinks surely inconsistent with the word of the Lord to Moses, in Exodus vi:3—"I appeared unto Abraham, unto Isaac, and unto Jacob, by [the name of] God Almighty: but by my name JAHVEH was I not known to them."

Many seem to hang important inferences as to earliest Church history, on this passage. The most important inference, in a bad sense, has been that of the hyper-critics, who take it to confirm their theory that the first chapters of Genesis were compiled from two writers, of different ages and diverse theology; the "Elohist," who knew of God only as *Elohim*, and the Jehovist, who, in a Mosaic or perhaps post-exilic age, interpolated the name Jehovah (properly Jahveh, future tense).

It is certain, according to that and other passages in Genesis, that the name Jahveh, or One-to-be, was known not only to Eve, as quoted, but also to Noah, who in that most wonderful inspiration, Genesis ix:26, exclaimed, "Blessed be Jahveh, the God of Shem;" and to Abraham, who is said (Gen. xxii:14) when the Son of Promise had been given, offered up, and restored, to have "called the name of that place Jahveh-jireh." Besides these, there are ten or more single and exceptional instances of the use of that name in the families of Abraham and Jacob; although it is noticeable that the name of God only is almost invariably employed by man as known to us in the Scriptures, from Eve, down to Moses until he stood before Pharaoh, Exodus v. How, then, could it be said that God was not known to them by his name Jahveh?

The semblance of contradiction here is removed by observing that throughout the records in Genesis there is no explicit identification of Jahveh, the Promised Seed, with God the Father, and that believers in that time appear nowhere to have used the name Jahveh as a current equivalent of Deity, such as it became from the hour when God declared it to Moses from the burning bush. That Moses himself, though certainly not ignorant of the name, had not recognized it as literally the name of God, is apparent from

# “Salvation.”

his inquiry for a specific name of the God of Israel, to set before Pharaoh in distinction from the supposed deities of the Egyptians and other nations, which were all comprehended under the generic name of God, or the gods. The answer was JAHVEH: the primeval Name of Promise: “this is my name, and this is my memorial henceforth unto all generations.” That Jahveh was, and was to be, the proper or distinctive name of God for man and with man, was undoubtedly a revelation to Moses himself as well as to Israel and the world. In the momentous text so revealing it, God explained to Moses that heretofore He had not seen fit to reveal himself as the expected Seed of the Woman by explicitly assuming that Name of Promise, Jahveh, but had allowed himself to be more expressly known under the Name of Power, or as God Almighty. While the fathers had indeed connected the name Jahveh, in some mysterious sense, with the Almighty, as an adorable impersonation, representative, or mediator, to come; yet, of an identification of that Name with the Father, or the union of God with Man, neither man nor angel, probably, could have conceived; and to this day, how few have understandingly grasped the fact! In spite of revelation, and of creed itself, an impersonation, representative and mediator, remains as much as Christians in general can hold in mind, of Him in human flesh who is the Eternal Word and Only Manifested God, “by whom all things were made.”

We perceive, therefore, that the ignorance remarked of the fathers in Exodus vi:3, is not only consistent with the records in Genesis, but is also in striking analogy with the ignorance of God's people from that day to this, respecting the same mystery, the “great mystery of godliness [theology], God manifested in flesh.” (1 Tim. iii:16.) Our own faith in that mystery is an “alternating current;” helplessly oscillating between God the Father and God the Son, as distinct objects of faith and worship, in spite of the manifold declarations of Christ and his apostles that they are One; and, in a theology not yet altogether extinct, actually setting the Father and the Son over against each other in opposite attitudes; inexorable justice and wrath of the Father, only turned aside by the atoning sacrifice and intercession of the Son!

Since such has been and remains the difficulty of making God known to *us* by the name of Christ, the One who has come; how much more must He have been “not known [recognized] by his name Jahveh,” the One who was to come. The same mystery, or



# “Salvation.”

*The Primeval “Mystery of Theology.”*

5

paradox, confused the primitive consciousness, that confuses ours. Many times He showed himself to the fathers, as to us, in human form; yet they could not clearly identify HIMSELF with that form. Though they knew that Jahveh, the Coming One, was to be a special Seed of the Woman, and that He must be more than man and not less than divine; yet how could they mentally bring such infinite distances together in one? They could not realize that the Man-to-be was the great God himself, and that Jahveh was his proper name. But now, this greatest of all revelations was given to Moses, and the Name of Promise and of Humanity was explicitly assumed. The God-Man disclosed himself to his chosen people in the future Seed of the Woman, and thenceforth walked among them in every phase of holy anthropomorphism, until all aspects of a complete humanity were at last visibly united with God in Christ.

To sum up in a word: It was the transcendent mystery of the Incarnation, Emmanuel, that was then first announced to Moses in the name Jahveh; the mystery which had been hid from ages and generations in that name of promise, until the set time to establish the great School of Atonement in Israel, preparatory to its full revelation in the Gospel. “The law was our schoolmaster unto Christ.” Gal. iii:24.

There is, indeed, nothing unreasonable or unscriptural in the supposition that the “Jehovistic” narration, that begins with the fourth verse of Genesis ii, was originally recorded by a second writer, who took up by inspiration the story of Jahveh among men, or God-with-us for Redemption; in distinction from the previous chapter, which treated solely of Creation. This transition in subject, and in style corresponding thereto, is no less natural than beautiful, and might well be marked in the typographical division of our Bibles.

# “Salvation.”

## 6 The Divine Oracles and Evidences.

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### AFTER THE DELUGE.

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After the most tremendous catastrophe this universe has yet seen, to which all historic horrors are but trifles, before which language is dumb and imagination itself is paralysed—the engulfing of a world of men by one total convulsion of the orb—at the end of all this, eight forlorn and horror-stricken castaways stepped out of their lifeboat into a silent world. All was devastation and ruin. The drowned earth, just lifted like a streaming corpse from the flood, lay before them saturated as with the wrath of God. Her remnants of vegetation, prostrate, dishevelled, dripping, weeping, seemed to crown the desolation with conscious woe. In presence of this unutterable manifestation of “the goodness and severity of God”—to these eight, goodness—the altar symbol of penitence and expiation was raised with solemn awe. The blood of blameless substitutes appealed to the conscience and to God with a pathos never felt, perhaps, before or since. Much they needed an answer of peace from the God of that awful hour. The glorious pledge of his new covenant that now spanned the watery sky needed all its roseate splendor to brighten their brooding gaze. Under such solemn fear and trembling hope, the lonely family began their pilgrim task—theirs now, to replenish and subdue the savage wild but yesterday so fair and populous.

Our first assured historical inference is that the fear of God was planted deep in every heart of depth that had passed through that awful experience, or that came near it through the report of eyewitnesses who survived during the next four hundred years. Bad as the world has been since, the universal atheism and utter depravity of the world before the flood has probably never been reproduced, and never will be until the final apostasy shall evoke the final conflagration. Unquestionably, in my opinion, the profound consciousness and fear of Deity that survived, however perverted in its direction, in all the ancient races except that of Ham, and that developed many noble fruits in the historic heathen nations, was a direct inheritance from the faith of Noah and the tremendous manifestation of God in the judgment of the Deluge. This remains, perhaps, our best explanation of that seeming abortion of Providence, the world before the flood. The first difference of character revealed in the conduct of Noah’s sons (Gen. ix:22,23) shows that the temperament of Ham alone was impious and obscene. In his posterity, therefore, we should look for the central primitive development of gross evil in the new world—those twin usurpations of God’s throne, tyranny and idolatry—and so it was.

# “Salvation.”

## *After the Deluge.*

7

The ark had grounded, as we have seen, on the highest part of the mountains of Armenia (Gen. viii:4) exactly one hundred and fifty days after the deluge began. Seventy-three days longer the ark had rocked on its uneven bed in the weltering waste of waters, before the highest mountain peaks emerged to view. It was yet almost five months later, or seven months and ten days after the grounding of the ark, before the flood had subsided sufficiently to permit the little human family and their multitude of animals to come forth. The great altitude of their position in the mountains required them, as the first necessity, to seek lower and more level ground, in order to find grass for their cattle and soil fit for planting. None of their few domestic animals could be spared for food, and the limited store of grain and fruits which they had saved with them in the ark must also be kept in part for seed, and replenished as soon as possible by cultivation.

It was, however, already past the middle of November, and a winter was immediately before them, to be spent as a full year had just been spent, in the shelter of the ark. But where were they? Probably they had no idea where they were. But we are not so much in the dark. Moses tells us that as they journeyed from the East (Heb., “In their breaking up” or removing) they found a plain in the land of Shinar, or Mesopotamia, where they first settled down. Now the only water course or valley that would conduct them from their high landing place into the plain of Mesopotamia, was that of the eastern branch of the Euphrates. This river rises in the mountains of Armenia, and flows “from the east” or westward and south-westward, hundreds of miles, before it turns southward and finds an outlet through a gap in the Taurus range, into the great garden land of Mesopotamia. The only other route that leads from the mountains into the Mesopotamian plain is the path of the river Tigris; and that river nowhere flows “from the east,” but inclines slightly towards the east, in its generally southward course.

Thus the first itinerary of the pilgrims is distinctly laid out for us, from the point where they found themselves high on the cold mountains of Armenia at the beginning of winter. The principal one of these mountains, that which now bears the name of Ararat, rises more than 17,000 feet above the sea. From its pre-eminence it is undoubtedly the one on whose crest or side the ark rested so long before the tops of the (other?) mountains were seen. If the climate of Armenia was then such as it is now, a severe winter had nearly set in. The olive leaf must have been brought from afar by the swift flight of Noah’s carrier dove, unless she picked it up where it had been deposited by far-traveled waves. It was evident that little could be done before spring, towards re-establishing a home in this world. The ark that had been the house of their pilgrimage over the flood, must be also their protection through a farther period almost as helpless as the past. The sympathetic imagination and truthful pencil of a De Foe might paint



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a romance stranger and truer than that of Robinson Crusoe, from the early struggles of those eight castaways and their children, under the known conditions of their existence in the first half century of the New World.

We may pass over the labors of the winter in gathering fuel and such remnants of vegetable sustenance as are usually left by Nature for the birds and smaller animals. Possibly some brine-preserved carcasses of animals, lodged among the forests, may have come to them as food from the hand that fed the raven of the ark. We may imagine them later, in the first lengthened and softened days, pushing forth to cleave their way down the pathless mountain sides and ravines—earlier harbingers they of spring than the earliest birds—to the nearest nook of alluvial soil caught in some mountain basin which the head waters of the young Euphrates, or a tributary brook, had hollowed and filled between the hills. The labors and produce of the first short summer or two, we may be sure, were made the most of in preparation to quit the homestead ark and follow the river far down to the broader and milder intervals of the Euphrates. Doubtless much of the ark's wrought material migrated piecemeal with the family; dragged at first by the oxen, and then floated on the increasing stream; and many a beam in the after dwellings had its story of the dreadful flood to tell to children's children. It is certain that the as yet homeless family, when “the world was all before them where to choose,” could not have lingered long in the rugged land and climate of Armenia. They still “journeyed from the east,” still pilgrims, still restless, until “they found a plain in the land of Shinar” that proved broad and rich and genial enough for the nourishment of opulent empires. Somewhere in upper Mesopotamia, it is likely, they temporarily tarried, planted, builded and multiplied, for the best part of a century: still little more than a family; for the beginnings of a race in a hundred years are as surprisingly slow as the geometrical increase is astonishing after the numbers have at last crept up into the thousands. They had traveled at least six hundred of the seventeen hundred and eighty miles of the Euphrates' course, to reach a soil and climate suited to their constitutional and occupational predilections; and unless they had traveled still further, they were yet two hundred miles north of the site where they were to attempt the foundation of a permanent and universal capital.

The detailed genealogical record which Moses gives of the earlier descendants of Noah, in the tenth and eleventh chapters of Genesis, indicates, so far as it goes, an average of about five sons, besides daughters, of course, to each family; and the beginning of a new family by each son at about thirty years of age. It was four hundred years after the flood before the first death took place among the descendants of Noah whose ages are recorded; although after that time the natural term of life ran rapidly down to about

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one hundred and fifty years, and thence, eventually, to less than one hundred years.

Calculating on the above data, the number of able-bodied males—that is, males above fifteen years of age—who could have participated in laying the foundations of Babel, or Babylon, at the beginning of the second century after the flood, could have been little more than three hundred. But the same moderate rate of increase, if continued to the end of the third century—allowing none of those born in the first two centuries to be then left alive—would have given the infant empires of the world a population already of twenty millions. Granting the fourth century but one-half the previous rate of increase, and reducing it still further by shortening the average of life by supposition to fifty years, the population at the end of that century would have been double the population of the present world. Nothing but the unnatural failures of this moderate rate of propagation, occurring through war, slavery, famine, luxury, vice and pestilence, could have prevented the old world, or Eastern Hemisphere, from becoming crowded with the present population of the whole world before the birth of Abraham, or the date of the first pyramid—built to defy a second flood. The figures of geometrical progression cannot lie. We see how foolish is the argument that the early grandeur of the Egyptian and Assyrian empires could not have been attained by the descendants of Noah in the short time the Bible chronology allows.

Equally shallow is the argument against the Bible chronology founded on the confused, contradictory and extravagant dynastic records compiled by Manetho from the mixed mythology and history of ancient Egypt. Numerous reigns and dynasties in those records run parallel with each other, in different sections of the country. Others overlap each other; a king and his successor often reigning many years together, while the term of each is given in full as time. The whole testimony is unhistoric in its nature and motive. Finally, it may run back, like the Grecian mythology, into the ages before the flood; while archaeologists, in defiance or forgetfulness of the testimony of vital statistics, labor to stretch the period for the present accumulation of population so as to accommodate all the Egyptian and Assyrian myths within it.

By careful computation on the reasonable data of increase afforded by the genealogy in Gen. x and xi., we find in the human family at the end of the first century and the beginning of the Tower of Babel, about three hundred men and youths, from which number may be inferred a total population of one thousand souls. More than two-thirds of them being women and children, needing, as well as the flocks, constant protection; walled enclosures, the germs of cities, had sprung up, and were growing in extent with the families that were growing within them. But in addition to this domestic necessity, a civil necessity began to be felt. The several and contrasted families of Shem, Ham and Japheth, were



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sure to clash, not only as individuals, but also in the patriarchal enforcement of peace and order by the three great heads. Noah was now seven hundred years old, and had already witnessed the weakening of his reverend authority in one branch of his descendants, at least, and perhaps had impaired it by his own weaknesses. No man is strong in every direction or at all times. Extraordinary prominence of one characteristic—it may be of the faith temperament, as in David, and in some others known to us personally, perhaps—is likely to be obtained by robbing some other part of its due development. (Gen. ix:18,22,25.)

Yet a remarkable spirit of union existed in all branches of the race at that time. It was but natural. They had had enough of loneliness, before and since the flood; and the older they grew, but not as yet over-numerous, the more they dreaded breaking away from each other into the trackless and boundless wilderness on every side. Pious regard for the conservation of religious truth, of morals, and of order, was also a naturally prominent motive with the better part of the community for seeking to establish a strong central organization; mindful, perhaps, of the impotence of patriarchal authority over vast numbers, which may have been one cause of the unrestrained violence of the old world. Others, no doubt, were actuated to the same end by public or private ambition and pride. But the main object is defined in the record: “Lest we be scattered abroad upon the face of the earth.”

From the highest dictates of human reason, therefore, it was agreed that a capital city, and a tower or capitol of the most imposing magnificence possible, must be forthwith commenced: the expressed object being “to make us a name:” that is, a definite symbol and centre of organic unity as a nation, with authority to hold together, in civil order, all the branches and individuals of the family; “lest we be scattered abroad upon the face of the whole earth.”

The choice of a site for the infant capital was a matter for careful exploration and discussion. Nearly two hundred miles below the sudden fall of the Euphrates from upper Mesopotamia to the alluvial plain of Chaldea, they found one of the chief conveniences for their purpose. This was the peculiar clay still found in abundance in that valley, which is remarkable for the readiness and the hardness with which it dries on exposure to the sun and air. All the ruins of primeval cities which are found in Mesopotamia consist of baked or sun-dried bricks of similar clay. Such bricks, bound together by the thick and tenacious bitumen found in vast quantities in the East, was the ready material, and the site of Babylon therefore the chosen spot, for the first foundation of an imperial city.

[TO BE CONTINUED.]

A significant and far-reaching discovery in prehistoric chronology corrects the current anti-biblical calculations of the world's age at

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*Historic=profane Chronology Corrected.* 11

a very important point, and inferentially affects the whole. A full account of this new discovery and its bearings on Egyptian and Biblical history we have from the pen of the famous Arabian traveler, Dr. Eduard Glaser, in the “Beilage” of the Munich Allgemeine Zeitung (No. 213), from which the Literary Digest gleans the following particulars:

One of the perplexing problems of Egyptian chronology has been the date of the opening of the era generally known as the “Middle Kingdom,” which included the famous eighteenth dynasty and covered the period which runs parallel with the beginnings of the Israelitish people, especially the times of the Patriarchs. As Egyptian research had all along maintained that this period antedated the events described in the chapter in Genesis referring to these times, a conflict has been supposed to exist between Egyptian and Biblical chronology. The new papyrus find shows that the trouble all along has been an incorrect computation on the part of the Egyptologists with reference to this historic period. Prof. Meyer has maintained that it began in 2130 B. C.; Brugsch, in 2466; Petrie, in 2778; and Unger, in 3315, so that the difference between the highest and the lowest was one of about twelve hundred years; yet not one could be brought into agreement with the Biblical records. The new papyrus shows that the beginning of this famous period is to be placed between 1996 and 1993 B. C., and its close between 1783 and 1780, or fully one hundred and fifty years later than even the low computation of Meyer puts it; and a space of less than fifty years now exists between the current Biblical chronology and that of the Egyptologists, where formerly there was a difference of centuries, and a reconciliation seemed impossible. The near approach of the two chronological systems has been caused entirely by the discovery of errors in the Egyptian calculations, and not in the Biblical.

The way in which the readjustment of these chronological data has been effected is deeply interesting and instructive. The papyri in question consist of temple archives found in the ruins of a sanctuary erected by King Usertsen II., and include letters, official documents, etc., of all kinds. With the information here secured is also the statement that in the twenty-fifth day of the seventh calendar month of the seventh year of King Usertesen III., the “early ascension” of the dog-star Sirius would take place on the sixteenth day of the following or eighth month. It so happens that on the basis of similar astronomical statements in other documents and on the basis of an exact knowledge of the beginning and end of the Egyptian year, the commencement of the preceding era of Egyptian kings, the so-called Older Kingdom, has been carefully calculated. Dr. Brix, an authority on this subject, in accordance with the method of Oppolzer, has calculated the beginning of the Middle Rule and reached the later conclusions mentioned above, which must be regarded as reliable.

On these premises, the whole early history of Israel, including also the period of the Patriarchs, assumes quite a natural place among the ups and downs of that remarkable age. It appears now, because of the readjustment of the chronology, that the mysterious Hyksos or Shepherd Kings, reported by Manetho, made their appearance in Egypt shortly before the rise of the Israelites.



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## Critical Study of the Bible.

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### BIBLE REVISION REVISÉD.

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#### MATTHEW VII.

4. “And lo, the beam [is] in thine own eye.” The Revisers have improved on the A. V. in point of literality and force, and might have improved further by dropping the impertinent “is:” an instance among many of underrating common intelligence to the marring of a forceful exclamatory or elliptical phrase by inserting an officious explanatory word.

6. “The days” and “the swine” (R. V.) are small emendations, but instance the judicious preservation of the definite article of the original; which, however, is oftener supplied where it was not and should not be. Another “the” in the fourteenth verse (the life) is worth preserving, as in the many like instances: indicating the especial gospel life, or Divine life, in distinction from natural life.

9. Mending and marring are both found in the R. V.: “loaf” (literal) parallels the “stone” more visibly than does “bread.” But the literal grammar of the A. V. is direct and terse, and would be still more so by simply dropping “he:” thus, “whom if his son ask a loaf, will give him a stone.” “Whom” is clearly the direct object of “ask;” while “man,” as clearly, is the direct subject of give, and the “he” is impertinent. “Shall ask” (R. V.), indicative future, both in this and the next verse, is literal correction of the subjunctive present in A. V.

11. “Shall give” does not contain such suggestion of the willingness of the Father in heaven, as “will give:” one of the many instances in which the pure future, “will,” is fully appropriate and at least therefore, preferable.

13. The Revisers have notably improved the first clause by modernizing the archaic “strait,” which children inevitably confound with “straight.” “By the narrow gate” (R. V.) is nearer the literal sense than “at” (A. V.) but “through” would be exactly literal and precisely expressive of the figure.

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14. Here, the Revisers have given an excellent synonym to *tethlimmenē* (“straithened”), and yet it is too liable to be misunderstood as “straightened.” “And few be they that find it,” is good translation, but “*be* they” is affectedly archaic.

22. Down to this verse, the slight emendations of the Revisers, although correct, are scarcely noticeable, and in this verse, they merely correct the tense (imperfect), in “did we not prophesy . . . and do many mighty works.” “In thy name,” or “by thy name” (R. V.) being a bare dative, is indifferent in syntax; but “by” indicates Divine power in the works (perhaps truly), yet at which we must wonder and hesitate, in the case of the reprobate.

24. The emendations of the Revisers commend themselves for accuracy of translation; viz: “every one” for “whosoever;” “shall be likened” for “I will liken him;” “the rock” for “a rock,” and the same in the next verse.

28. “Ended” for “had ended” is a grammatical emendation by Revisers. But why not read literally, “for he was teaching them as having authority, and not like their scribes?”

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## REV. H. L. HASTINGS.

The removal by death of this brilliant and chivalrous soldier of Jesus Christ leaves a gap that few could fill, even if they possessed the measure of his unbounded self-devotion and disinterestedness. “In labors super-abundant,” his activity, as preacher, author and publisher, surpassed conception by the man of average mental and physical energy. The fruit of it all was enormous, but nothing of it all for himself. The circulation of his anti-infidel tracts, in particular, by millions in both hemispheres, must have absorbed a fortune, largely at the expense of his own earnings. Much the same might be said of “The Christian,” the popular monthly which he founded and propagated during the period of a generation. But the intrinsic mental force of all this book, periodical and sermon matter, was even more extraordinary than the volume of it; while the still greater power of a God-like disinterestedness was felt in every work of his brain and hands. He was no salaried man. His income came and went the opposite way. He was “rich toward God.” In all this his memory is a companion piece to that of the late Rev. Charles S. Robinson, D. D., who made fortunes by his talents, and spent them on churches and church work, to the last dollar. Those who would know more of this remarkable man, may send to his sons and successors, No. 48 Cornhill, Boston, for “The Christian” of December, 1899.



# “Salvation.”

## The Residue of Prophecy.

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### THE LATTER-DAY PROPHECIES OF DANIEL.

In Connection with the Apocalypse.

That the burden of prophecy is the conflict of the Christ and Church of God with the powers of this world under Satan, and the ultimate consummation of Redemption and Retribution, is obvious to the superficial glance. But the stress of this burden, whether with respect to conflict, victory or retribution, does not center where it is commonly supposed to, on the heathen or the unbelieving world. In the whole history of the Church, both Jewish and Christian, whether under Moses in Egypt, Daniel in Babylon, the Apostles in the Roman Empire, or the modern evangelists, the power of God has made short work with the direct opposition of the world and of human nature. It was and is the seductive friendship of the world and the treacherous self-pollution of the Church with carnal powers and idolatries that alone has frustrated the grace of God and held down His suffering cause in bloody suppression or cold obstruction through the long dark ages of the still unfinished co-domination of the imperial beast and spiritual harlot, even as a like association of heathen gods with Jehovah, in ruder but not more revolting forms of spiritual adultery, perpetually betrayed God's ancient Church to oppression and captivity.

It was this pollution of Jehovism with heathenism (see the Second Commandment), and not the wickedness of bare idolatry in the heathen world—this and the consequent national annihilation in Babylon, followed by judgment in turn on the oppressor, and triumphant rehabilitation of the theocratic state at Jerusalem—that furnished the pervading types of all those latter-day prophecies which we are attempting to explore. To these types, however, a later apostasy, on the part of the priests established in office through commerce with Pagan power—more foully adulterous, more horrible in its consequences, and yet more gloriously contrasted by heroic rescue of the prostrate Church—added a fresh and more explicit prophetic type of the spiritual terror of the latter ages, in the Impious Horn (Anteiochus) of the Grecian Goat, represented in Daniel's visions, chapters ix. and xi.

As already suggested, the visions are one in subject and substance; a single progressive series, opening up in different aspects and in diversified but harmonious symbols the whole self-organiza-

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tion of the world under the tuition of the Primeval Deceiver, in opposition to the Divine organization under Jahveh, the Son and Christ of God.

Four times the Deceiver of the nations (xx. 3) has been suffered by Divine Providence to organize them under one head, as was first attempted at Babel; namely, under Babylon, under Persia, under Grecia and under Rome. These four, and no more—no more to this day; no more to the end of time!—the Fifth Empire is that of the Christ. These four world empires, under their several aspects, human, brutal and satanic, with their cumulative succession, their more essential ethnic constituents and their several phases of conflict with the nascent kingdom of the Christ, are the things represented by the mystic symbols of the visions; all alike in every vision, at last swept away by the triumphant kingdom and commonwealth of God's anointed.

The first vision, or dream of Nebuchadnezzar, represents the development of the world's great self-organization and antagonist to the kingdom of God by its largest features; simply the four world empires, and these in their simply pagan aspect and human form, as the four main divisions of a human figure.

The first of these empires—the gorgeous and luxurious Asiatic empire, which had its beginning at Babel, and (ultimately overpowering the other primitive kingdoms of Assyria and Egypt) predominated to the end of seventeen centuries after the flood—is represented in the first two visions by single symbols; the golden head of the image and the lion of Daniel's first vision. In the beast of the Apocalypse Babylon is also the foremost feature by its lion mouth.

The Medo-Persian Empire mounted on fallen Babylon, and is represented in the rudimentary first two prophecies, respectively, by its metallic emblem—silver—and by its beast type, the bear, which type is retained in the composite beast of the Apocalypse as to the feet.

The third power, the one that vaulted upon the Medo-Persian throne, appears first to Nebuchadnezzar in Grecian brass, and then to Daniel in the four-headed leopard of his first vision; again to Daniel in the he-goat of his second vision, with its “notable horn” (Alexander) and the four that sprang up as partitioners of his empire after it was broken—out of one of which four “came forth a little horn which waxed exceeding great” and before which the other three fell; and, finally, in the general form and typical character (as we shall see) of the apocalyptic conglomerate, as the leopard of Daniel, otherwise the goat. “The beast that I saw was like unto a leopard.” (Rev. xiii. 2.)

The fourth and last of human world empires—Rome—consolidating and surpassing all that went before it, bears them all upon its pillars of iron in the image, trampling the world beneath its iron feet; and, as the fourth beast of Daniel, blends all previous empires



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in its monstrous complex; a ten-horned nondescript, of which we have only for description that "it was dreadful and terrible and strong exceedingly; it devoured and brake in pieces and stamped the residue with the feet of it."

It is no mere symbolical imagery or figure of speech that represents in this grand, all-unifying Power the accumulated powers of the previous empires, each mounting on the power of its predecessor, and all gathered at last, with a mighty increment, in one; for it was the perennial conflict of Rome with all the other powers of the world in succession (always resulting in their absorption), that at once developed the energies and accumulated the resources of that tremendous—Beast! the Beast par excellence, in which all prior powers were merged and all subsequent originated. It reappears in the apocalypse more monstrous in its complexity than ever and bearing every mark of identity, in form, function and destiny, with each of the previous types, with their sum, and with their satanic substance. These identifications let us endeavor to trace with strict accuracy in their prophetic and historical relations, so as to find an infallible key to the meanings and applications of the several symbols. The interpreting angels in the prophecies and the apocalypse furnish an authoritative guide in this tracing, which, if followed with due care for consistency and with due regard to fixed principles of symbolism and to historical truth, will, so far as it leads us, surely lead us aright.

Nebuchadnezzar's empire was a consolidation of three, of which, indeed, it (Babylon or Babel) was the first, that are not noticed in his prophetic dream. But to these three kingdoms distinct symbols are accorded for the more comprehensive purposes of the "beast" visions of Daniel and John. In Daniel's first vision, while the three primitive kingdoms (Babylon, Assyria, Egypt), are again consolidated in symbol, as they were in fact, as the "lion" of Babylon, they have their distinct representation later (ch. vii), among the ten horns by which the consolidation of all human empires for final judgment is indicated in the figure of the nondescript fourth beast. In the visions of the Apocalypse, likewise, all the great secular monarchies from the beginning are represented in the seven heads of that terrible brute complex called the beast par excellence; while the sum of the four all-world empires, which he pre-eminently comprises, is expressed by his composition (as already remarked) including in one the form of the leopard, the mouth of the lion and the feet of the bear. His ten horns are declared by the interpreting angel (Rev. xvii. 12) to signify ten kingdoms then still in the future, as ultimate partakers of authority with the beast, and must therefore be identified with the ten toes of Nebuchadnezzar's image, as ultimate ramifications of the divided world empire in these latter days. This discrimination is both authoritative and indispensable, as the key to a consistent construing of the "heads" and "horns" that have distracted and stultified much prophetic exposition.

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Having but one head, the ten horns of Daniel's fourth beast are the only symbols of the monarchies consolidated and represented in him. Through this imagery that last world-empire (Rome) was to be analysed more intimately in Daniel's visions, in order to unfold the type of impious spiritual domination springing out of its Grecian constituent. Therefore the world-empire of Alexander, which had already been counted among the grand four, is made further to stand in its ultimate four divisions, as a further four of the ten horns of the beast, at the same time bringing into the horn group the other secondary monarchies, Assyria and Egypt; so making up, with the grand four, a comprehensive power-symbol (ten) of the world in the fullness of its political succession, as one last beast welding into one the culminated powers (“horns”) of all the ethnic monarchies that had held or claimed or partitioned the dominion of the world.

It is necessary to remark that tenses cannot always be taken literally in prophetic discourse, but must be construed in consistency with the context. We often find the present tense used in describing things that are to be, as if they already were. Again, prophecy sometimes reverts to the past in order to bring up a full series of connected events into one view; those that are past, present and future being described in the same tense. For instance, the angel in Daniel's first vision describes the four great world-empires as four kings that “shall” arise; whereas the first of them, the Assyro-Babylonian, was already seventeen centuries old, and at the uttermost height of its power. Again, the ten horns of the Fourth Beast (Roman empire) are said to be ten kings that “shall” arise. At the same time, however, that “other little horn . . . that came up [last] among them, before whom three of the first horns were plucked up by the roots,” is so distinctly identified by the interpreting Angel (vii:24 and viii:22) with the “little horn” of Alexander's empire (the He-Goat), that we are forced to conclude that the ten horns could not have been *about* to arise out of the Fourth empire, since that of Alexander, having four of the horns, was the Third empire. And since these identified “little” horns of the Roman Beast and the Grecian Goat are distinctly made the final objects of Divine judgment, in both visions, it follows that the six horns preceding the four of Alexander's empire, must be sought in the great antecedent constituents of empire, and found, of course, in the Assyrian, Babylonian, Egyptian, Medo-Persian, Macedonian or Alexandrian, and Roman—six. Again, the sixth head of the Apocalyptic Beast being expressly declared by the interpreting angel (Rev. xvii:9-12) to signify the then existing Roman empire, it is thus clearly identified with Daniel's Fourth Beast and its sixth or Roman horn; leaving “the five [that] are fallen” to be sought as before in the great antecedent monarchies, Assyrian, Egyptian, Babylonian, Medo-Persian and Alexandrian: called horns in Daniel's vision, but heads in the Apocalypse.

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There is a clear reason for this variation of symbols, in the further use the Apocalypse has for the horn symbol in describing the “ten kings [monarchies] that have [had] received no kingdom as yet, but receive power as kings one hour with the Beast:” in other words, become the modern political divisions or “horns” of the World Beast since the fall of Imperial Rome; graphically figured in Nebuchadnezzar’s Dream as the ten toes of the Image, that are part of iron and part of clay.

Daniel, on the other hand, has a reason for taking horns instead of heads for his symbol of imperial constituents: namely, a distinctive purpose in that series of visions to develop certain typical (Greek) elements of the Fourth Empire, as a link of transition from political to spiritual dominion—(from relations alien and hostile to relations intimate between the World-Power and the Church)—through the medium of the Goat symbol. As already shown, from the angelic interpretations in Daniel vii and viii we ascertain, by comparing them with each other, with the several visions, and with history, that the last four of the Roman Beast’s ten horns represent the quartered empire of the great Goat-horn, Alexander, and that “a little horn” out of one of the four participating dynasties—further identified as the Syrian dynasty, the Seleucidae, in the person of its typical monster, Antiochus Epiphanes—should subdue or supplant (as he did) the other three, and become, through combination with an apostate and venal priesthood in the persecution of the faithful Jews, the pre-eminent type of Christ’s latter-day foe. Hence, the other six horns of the Roman Beast—distinctly precedent as they are to the four—must, as already remarked, represent the same six imperial elements presented in the Apocalyptic Beast as five heads fallen and one existing, to wit: the Assyrian, Egyptian, Babylonian, Medo-Persian, Alexandrian and Roman, monarchies. Of the last four (Grecian) horns of the Fourth Beast, three were plucked up before another little horn—one of them yet another, like the eighth head which is one of the seven, in the Apocalypse—thus reducing the ten horns to seven, the number of the heads of the Apocalyptic Beast, and itself becoming an eighth exactly as does the sixth or Roman head of the Apocalyptic Beast. Both these so analogous types usurp imperial dominion in a spiritual sense related to the Church of God (which is the essential purport of the whole revelation), with the same inimical and impious characteristics and the same tremendous catastrophe, as the Iron of Nebuchadnezzar’s Image, the Fourth Beast of Daniel, and the Satanic monster of John.

The identification of these power symbols—the horns of Daniel’s beasts and the heads of the Apocalyptic Beast—is completed and confirmed by their identical characteristics, acts and chronologies, which could by no possibility coincide more than once in the world’s history, or belong in their entirety to two distinct groups. Not only by physical, numerical and historical features in common, and



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by explicit angelic interpretation, have we found the four horns and supplementary and supplanting little horn of the He-Goat identical with the last four horns and supplementary and supplanting little horn of the great Roman Beast; and this little horn of the two beasts identified with the Apocalyptic Beast in his six-eighth head: they are all further bound together in these five ways: each has a mouth speaking (boasting) great things, even blasphemies; to each is given to make war with the saints and to overcome them; power is given to each of them over all kingdoms and tongues and nations; it is given to each of them to continue exact equivalents of time, viz: forty and two months, or a thousand and two hundred and threescore days, or a time, times and a half (this period being also identical with that of the Exile of the Sacred Woman and the Prophesying of the Two Witnesses); and, most conclusive of all, each of them is the declared object of that dread final doom of fiery destruction at the Coming of the Lord, by the glory of his power, in the end of the *Æon*.

If apology may seem to be demanded for the insistent and tedious iterations in the foregoing exposition, it may be found partly in the utter confusion among these symbols that has reigned in the minds of interpreters, requiring special stress in the enforcement of that which is a truly cardinal point in the desired "apocalypse" of the future; and partly in the complexity of the visions and symbols, their wide dispersion in our Bibles, and the general unfamiliarity of Christian readers themselves with the scattered leaves both of prophecy and history, requiring the *ensemble* or picture of the thing signified, to be literally hammered into the memory, in order to be retained in fixity and clearness.

These essentials of consistent interpretation having been established, it should be easy for any reader to dismiss from his mind the time-honored notion that the ten horns of Daniel's Fourth Beast must or can be the same as the ten horns of the Apocalyptic Beast because both beasts represent the same Power (Rome): being once more reminded that the last three of the former ten were ploughed up by the supplementary little horn which closed the series of Alexander's (really independent) successors; while the ten horns of John's Beast were all declared to be far in the future at his own time. The only conjecture that can suggest a consistent parallelism between the two tens is that the ten of Daniel as already expounded may yet find additional and hardly conceivable *antitypes* in the ten modern Kingdoms of John, ending with a new monster of the type of Antiochus, to riot once more in the desecration of the Church and the slaughter of the saints. But until some foundation for the suggestion can be found in the prophecies, or some need of it in their interpretation, or some reasonable scheme for its realization can be imaged out of the conditions of the modern world, it can only be regarded as a fanciful interpolation of uninspired prophecy.

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# Evangelization of The Jews

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The Second Volume (Year) of SALVATION continues to uphold the cause of Jewish Evangelization (and of the “Jewish-Christian” which is eminently Hermann Warszawiak, as it appears) as the cardinal or turning point of Christian progress in the Latter Days that are now upon us. Signs are rife throughout the world, that “the set time to favor Zion” and to fulfil the promises of Israel’s Return, has already opened. And, strange as it may seem, it is to those who are eye-witnesses not incredible, nay, not even disputable, that the chosen centre of the Holy Spirit’s manifestation, at this juncture, is the lowly tabernacle of the “despised and rejected” Warszawiak Mission at No. 424 Grand Street, New York. Yet, while the Church as a body may again say, “We hid, as it were, our faces from him” and that “this is Zion whom no man seeketh after,” the words are not true of the Jews! Ever since in 1897 the favored Missionary was cast down by perjured accusation, cast out, and then almost miraculously restored to his place; that place has become a place of supernatural power amazing and awful to those who have frequented it. It has been no longer the gifted preacher, to whom the unceasing throng of Jews could be attributed; for his necessary absences, from a variety of extraordinary causes, have aggregated probably one-third of the whole time. All the ingenuity of cavil can propose no other possible factor of the unparalleled phenomenon, but the return of the Holy Spirit to Israel in this strangely selected place, humble as the manger of Bethlehem. Out of public view; unmentioned in the daily newspaper; ignored and suppressed with one accord by the entire religious press; denied to exist, and derided and cursed openly, by the only authoritative voices that have spoken of it from the Churches of the city; thus secretly, as it were, for two or three years, the bush has burned on with the awful presence of the Shechinah brighter and brighter. To the hour when we write (descending again to visibilities) the rush and crush of Jews for entrance into the thrice-inadequate audience room, has increased, on Friday nights especially, to the amazement of those who had been most inured to the sight during the twenty-seven months past. The trumpet has sounded long, and waxed

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louder and louder. Yet the Christian Church is deaf—but not the Jews, "and they will hear it;" as was once said of the Gentiles when the Jews turned like deaf ears to the Divine call.

Why it has pleased the Lord to "set his name" in this singularly obscure and rejected Mission as a temple of the Holy Ghost, is not for us to judge. Whether He has chosen this way to rebuke the "Christian" enemies of his Jewish servant for an almost unparalleled wrong, we do not presume to say: but certain it is above all, that He has chosen this Mission, for some blessed reason of His own, as the scene of a display of manifestly uncreated power that finds no parallel on the whole in Christendom past or present, and that proclaims the true watchword and rallying point of the New Century for all His true followers.

Although the fire here kindled burns as yet alone, it by no means excludes, but on the contrary invites, the other Jewish-Christian missions, to gather around in the glow of its vital effulgence. So this periodical will strive more than ever to gather them in fellowship, encourage their efforts, and aid as well as report their progress.

THE PUBLISHER.

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MONTHLY LETTER BY H. W.

117 Second Avenue, New York, January, 1900.

Beloved in The Faith:

Greeting: and a very happy New Year to you all!

THE PAST YEAR.

This being the first monthly letter of a new year and a new volume of the magazine, it may not be out of place to give here a glimpse of the work of the twelve-month now past, in the Mission at No. 424 Grand Street.

In summary: there were held over Two Hundred (200) formal meetings; of which more than 150 were regular preaching services; the rest being varied at (1) weekly Meetings of Discussion, where all may ask questions concerning the Christian faith or the New Testament, etc.: (2) Meetings for believers, where only Hebrews who have already accepted Christ are admitted: (3) Occasional meetings for private instruction of converts and inquirers, or for prayer, mutual help, etc.

By the most careful and conservative estimate of the audiences, there has been a total attendance of not less than Fifty Thousand (50,000) adult Hebrews, in the several meetings at No. 424 Grand



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Street, during the year; while thousands on thousands, literally, have been turned away from the door for want of room, through the habitual crowding of the hall.

Peculiar as this attendance is, and without resemblance at any other Jewish mission in the world, what is most peculiar and significant about it is the fact that these multitudes all come of their own accord, with no sort of inducement, invitation or advertisement from any human source! Not a single invitation card or circular of any kind (such as are necessarily and properly distributed by all missions, and were very extensively issued in the period when this mission was famous) has been given out during the whole year, or the last three years; except that on one occasion a few hundred notices were printed in Yiddish for an extra Sunday class of children, by request from Jewish parents. This utter obscurity and silence, with the unparalleled attendance, leaves human influence out of the question and shuts us up to an extraordinary sovereign operation of the Holy Spirit, attendant on the simple preaching of Jesus, as the only and surely assignable cause. In this we believe on Him who said, “And I, if I be lifted up, will draw all men unto Me:” so that, from the moment we step on the platform until we step down again, everything that is said, everything that is done, every word that is spoken, is out of one single-hearted purpose to “lift up Christ,” and to convince our Jewish brethren that He is the true and only Messiah for Israel and for a lost world. And to Him be all the praise!

Some may ask, How many of these Jewish hearers have actually accepted Christ, and believe in the glorious gospel that is preached to them? This, I am afraid we may never know on earth; especially since, as we are now situated under relentless persecution from “Christians,” with cruel proscription of all known converts by the powers of their own race, it seems to be committed to us, for the present at least, “not to baptize, but to preach the gospel;” not to go after tangible results and count up “so many converts;” but to trust this part of the work to the Holy Spirit, only scattering the Seed as faithfully as we can, in reliance on the promise which says “My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it.”

Still, it can be stated that scarce a week passes in which we do not see the effect of the truth on some hearts; while scores of Jews are

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known positively, though privately, to have accepted salvation through the atoning blood of the Blessed Redeemer.

## THE BIBLE CLASSES.

Our dear brother Conant, the Treasurer, has also held in our Mission about one hundred and fifty (150) Bible Classes for Jewish adults and some children—usually filling most of the hall—on Saturday afternoons and a number of the Sunday afternoons, during the past twenty-seven months, and these have been kept up without intermission the past year, as before. This instruction has been of special benefit to the more studiously inclined; while the aim of the teacher, however, like mine, through and through, has been to “lift up” Jesus, and prove to the Jews out of their own Scriptures that He is “very Christ,” leading the lost sheep of Israel back to their Shepherd.

Many Christian people may have wondered at the enthusiasm of this dear brother in service, and especially in testimony, to this Mission; but it is because he is an eye-witness (as any one may be who will) and a constant eye-witness, of the amazing manifestation of the Divine presence to which he testifies, and which we venture to say no sincere Christian could witness without being convinced of the literal truth of his testimony. He stands before the world, in SALVATION, as The Witness for this Mission, a witness on the spot, knowing whereof he affirms; and we know, as everybody may know, with very little trouble, that his witness is true. Moreover, he is a disinterested and unbiassed witness: if not famous, yet well known and responsible; now and for many years the editor and proprietor of an influential medical magazine (“Modern Medical Science”); for fifty years identified with the best of American newspapers and magazines; and easily found at his home in this city, by any one who may wish to cross-examine him on his knowledge of our mission and its affairs, past or present.

His heart, like mine, is wrung with continual grief for the thousands of blind Jews whom he sees drawn by One who “leadeth the blind by a way that they know not,” groping their way toward salvation, and reaching the door only to find that they cannot get in, the house already crowded, and the sign, “No more admitted,” staring them in the face. It is enough to make the angels weep, but Christians are indifferent—too indifferent even to inquire whether these things are so.

But what is worse, if possible, is the danger now upon us, that

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the exhaustion of neighborly resources in the deficiency hitherto filled may deprive these overflowing congregations of the partial accommodation hitherto provided. We cry to God for them. We appeal to God's people—who owe their all to the Jews—at least to house a part of those who seek the Gospel, in the limited space as yet open for them.

This is fundamental. This is the *sine qua non*, though the missionary himself starve. No one can make a mistake in putting the Lord's money into the monthly rent of a roofed enclosure for a waiting congregation of Jews; for recent experience shows what fate awaits a street preacher who exposes himself to the mob led on by fanatical and lawless Jewish malignants; but who is safe from the slightest disrespect or even inattention, within the charmed precincts of this wonderful Grand Street Mission. Who would not be glad to respond to the Treasurer's plea, on another page of this number, for twelve disciples of the Lord (or even one) to assure the rent of the mission hall for the twelvemonth of 1900, at \$100, or £20, each—but by no means reducing the already insufficient donations for other purposes—and thus secure to the devoted laborers at least a place to work, another year? Please answer quickly, for "he gives twice who gives quickly," especially at such a time as this; remembering that it is not for ourselves but for our Lord's own "lost sheep," that the little fold be not shut against them *all*.

I see that I must close, for want of space; praising and thanking God for what He has done for us, and you also, dear friends, for what you have done in the past; still asking to be upheld in your prayers and remembered before God, throughout this new year. Pray for a mighty outpouring of the Spirit upon all the house of Israel, and upon those who labor among them under so many difficulties; and let your missionary motto for the coming year be, "To the Jew first."

Believe me, yours faithfully in His service.

HERMANN WARSZAWIAK.



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## THE WARSZAWIAK OR “JOHN HALL MEMORIAL.” MISSION, FOR 1900.

Our late and present number represents the visible Divine auspices of this work, in terms that would be impious if they were not indisputable, and that even so we hesitate to repeat, for fear that incredulous brethren, who are too sure that the age of miracles is past, will be scandalized by a strong suspicion that we may have overstepped the bounds of strict reality. But we let them stand, and still refer to them, as warrant for calling on such as would “follow the Lamb whithersoever He goeth,” to “come up to the help of the Lord—to the help of the Lord against the Mighty.”

He does not himself build or rent the temple of His abiding, but lays that work upon His people. Neither does he rain manna on his ministering servants while their sustenance is within the power of those who are at leisure to pursue worldly gain for themselves. Nor yet does he extend the arrangements for aggressive movement, and subsidiary departments of mission work, such as English school, sewing-school, singing school, Sunday-school, etc., while His people look on with folded arms. All these things must be done by *THEM*, and it is enough if the Almighty power of the Holy Spirit rest upon the work they build, as it is even now doing in advance. But these things are *not* done, on the Church’s part, and the work is narrowly confined and wrought in shameful weakness. While the Divine power is manifested in a small chapel, it is crowded into the street, and there it is manifested in crowds that gather only to go away disappointed.

The calls of the work are these, in this order:

1. For a preaching place sufficient to receive the waiting and coming congregations, or at least the most of them.
2. For preachers, or at least one, sustained in putting his entire time, energy and thought, into the service of the Gospel to these hungering and perishing multitudes.
3. For the equipment and maintenance of the schools of various instruction needed for children and others, to gather them in and introduce them to the Word that is able to make them wise unto salvation through the faith that is in Christ Jesus.
4. For volunteer helpers who have given all they have and are to Him who bought them with his blood, and consequently have nothing left to sell to Him, and if they had, would scorn to ac-

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cept payment, which is a shame to the Lord's house on the part of any who have service in their power to give freely.

5. For the establishment of a Commercial Annex, *confidentially* related to the Mission, where goods of all sorts, new and second hand, can be received and sold very cheap to struggling and proscribed Jewish converts, so as to enable them to make a humble living as peddlers; and also as an intelligence office where “Wants” and openings for various kinds of employment may be registered, compared and brought together, from all quarters.

### BUT NOW AND AT ONCE—TO BEGIN WITH!

1. The Mission must at least have its humble habitation, No. 424 Grand Street, secured, until something can be done to enlarge, and to receive the hundreds that are now excluded for want of room. It is \$100 a month.

Who will take it? Who will take the month of January, or February, or March, or April, or May, or June, or July, or August, or September, or October, or November, or December—1900?

2. As soon as the Rent is taken up, there is a brother belonging to the Lord, who, though poor, feels warranted in trusting the Lord to back him in a guaranty of the next fundamental necessity of the Mission—the sustenance of the Missionary on whom the whole burden of the work rests every hour of every day—Mr. Warszawiak: he and his family, on their part, undertaking to live within the humble allowance of \$1,200 a year in this expensive city and part of the city, and to count in that allowance all gifts coming personally to him or his.

### AFTER THESE THINGS

There are: the janitor, the fuel and lighting bills, and the unavoidable incidentals, which have been and will be kept down with the closest economy, and, it is hoped, will be covered at least by the uncovenanted mercies of our friends the occasional donors: and may the Lord grant something for enlargement and progress.

### WHENEVER THEY GO FARTHER

We can begin to expand the work beyond the power of one man and the scope of simple preaching services. THE TREASURER.

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## THE BROOKLYN MISSION TO THE JEWS, at 96 Manhattan Avenue.

Mr. Benjamin A. M. Schapiro, Superintendent of the above Mission for seven years past, commences with the New Year a new periodical entitled "The People, the Land, and the Book," by way of maintaining himself as an unpaid helper in Jewish evangelization at such places and generally. Mr. Phillippe Spievacque, an eloquent lay evangelist in Yiddish, who has for some years ably assisted in the same Mission, and also at 424 Grand Street, without salary or visible means of support, has taken up the work of Mr. Schapiro, and is endeavoring to secure sufficient pledges to carry it on, under the continued sanction, as before, of the Brooklyn City Mission and Tract Society (Alfred H. Porter, President). A beginning of subscriptions has been made, to which the Warszawiak Mission, out of its own deep poverty and fraternal sympathy, has added personal pledges of ten dollars a month; but the purely material conditions of the work are yet to be fully provided for. As to the personal sustenance of the new missionary, nothing is said; even as nothing in particular had been done about it hitherto, save occasional small "faith" receipts. Our Brother Spievacque is one of those Jewish converts who have left all for Christ without finding a place to lay his head, and who desires nothing better than a secular opening to work for a living like the Great Tentmaker, and so make his preaching as free as the Gospel he preaches. He is not in it for what there is in it for himself, but for what there is in it for the salvation of his people and the glory of their and our Messiah. Would that the Lord might raise up more preachers and other helpers of this sort! Mr. Spievacque's address is No. 253 South Fourth Street, Brooklyn, N. Y.

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### MR. SCHAPIRO'S NEW MAGAZINE

"The People, the Land, and the Book," is to be a handsome illustrated quarterly, in the interest of Hebrew-Christian Literature. A numerous staff of well-known contributors is announced, together with editorial aims of the highest and most comprehensive character; all of which and further particulars may be learned from an advertisement on the last page of cover, this number of SALVATION; which we have accepted on terms of exchange.



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## THE RELIGIOUS AUTOBIOGRAPHY OF DR. CAPADOSE OF AMSTERDAM:

AN EMINENT CHRISTIAN CONVERT FROM JUDAISM.

A translation from the French of Dr. Capadose's memoir is published at the London Society's House, 16 Lincoln's Inn Fields, (price one penny) from which we extract the more essential passages illustrating the conflict without and within, through which a sincere Israelite must pass to a true and saving faith in Christ. As a young man, in the University of Leyden, and also afterwards, he was much in contact with nominal Christians, whose insincerity was a stumbling block in the way of his reception or even tolerance of Christianity; as were also the preposterous dogmas and hollow pageantry of the Roman religion.

“The Lord gave me one friend within the circle of my relations [Da Costa, later a poet of note, and also a brilliant subject of saving grace in Christ.] Both of us Israelites, and intimately attached to each other from early childhood, we had in many respects the same view and the same set of friends.

“Both of us disliked half measures, and were unable to endure that modern Judaism which contrives to dispense at its own convenience with the various prescriptions of the Mosaic law, so we firmly resolved to become Israelites indeed, rigidly to keep all points of the law, not to allow any authority to intimidate us, and thus to force Christians into greater respect for the Jewish nation.

“It was with such a disposition of soul, and with such resolutions, that we began assiduously to read the Bible. But, oh, the shame and misery of the unconverted soul! We could advance no farther than Genesis.' Perpetual irony and jesting, and often even blasphemy itself, was upon our lips instead of prayer. Our magnificent projects went off like smoke.

“Before that time, it is true, and when but a child, nine years old, I had a certain longing to pray, and accordingly asked my Israelitish parents to give me a prayer book in French or Dutch which I might understand. From that time forward, this formed all my religious worship till the Lord called me.”

After his graduation in medicine, the young physician returned to his native city, Amsterdam, and was adopted into the family of an uncle, one of the first physicians of Holland, who had no children. His professional success and social position were thus assured from the first, yet he was profoundly unhappy.

“All my studying, all my researches, all my efforts to quench this tormenting thirst, remained fruitless—they left a frightful void in the soul. It was not my sins that disquieted me; no, indeed, for I should then have shuddered at the thought of asking that I may die, but I lay under the burden and the curse of sin, without sus-

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pecting it or seeking for the remedy . . . . .

“I took up the Word of God to examine it fully, and my friend, on his part, did the same. From thenceforward every walk we took together the conversation turned on the passages of Scripture which had fixed our attention most. Beginning with the Gospel according to St. Matthew, I was much struck in observing that even this Evangelist, from the very commencement, far from subverting the authority of the Old Testament, on the contrary made it a foundation on which to build, and seemed only desirous to exhibit the oneness of the two Testaments by pointing to the accomplishment of the prophecies.

“Our zeal and interest increased as we went on. Wearied with barren investigations, my mind now beheld a vast new field opening before it, on which it threw itself with a resistless impulse, which I have since recognized as that operation of the Heavenly Father’s love, by which he draws to his well-beloved Son the souls he desires to bless. In my case this was a fact, an experienced truth, before I had ever heard preventing grace or election spoken of. Although I could not well discern as yet what was passing within me, I can yet remember having moments of delight arising from the conviction that in the course I was following there were visible marks of the Divine assistance and protection.

“At length I found a large folio, entitled “The Works of the Philosopher and Martyr Justinus. Opening it, the first article I fixed my eyes upon was the dialogue with Trypho, the Jew. I read it eagerly, and found it to contain a succinct exposition of the Messianic prophecies, which powerfully impressed me. One night I was reading in the prophet Isaiah; on arriving at the fifty-third chapter, I was so much struck with what I read, and so clearly perceived in it, line for line, what I had read in the Gospel about the sufferings of Christ, that I really thought I had got another Bible instead of my own. I could not persuade myself that this fifty-third chapter, which may so well be called an abstract of the Gospel, was to be found in the Old Testament. I had often read that chapter, but this time I read it in the light of God’s Spirit. From that moment I fully recognized in Christ the promised Messiah, and now our meditations on the Word of God assumed quite a new character. It was, as it were, the beginning, the dawn, of a magnificent day for our souls; the light shed more and more upon us of its enlivening influence, enlightened our minds, warmed our hearts, and even then gave unspeakable comfort.

“I had been particularly occupied one day with the consideration of the passage in the seventh chapter of Isaiah, in which it is said, ‘Behold, a virgin shall conceive and bring forth a son, and his name shall be called Immanuel.’ On coming down from the library, I found an Israelite physician, a friend of my uncle, waiting in the antechamber. He was shuffling over the pages of a new edition of the Bible. ‘See there, however,’ said he, ‘a fatal passage which we cannot easily wrest from the Christians.’ It was the very one I had

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been studying. My soul deeply felt this, and perceived in it the hand of my God anew. ‘And why,’ I replied; ‘why is it that we will not own the truth?’ Forthwith my uncle appeared. It was dinner-time ‘What is this,’ said he, ‘that you are discussing?’ The physician stated the case, and knowing my uncle to be deeply versed in Rabbinical learning, he asked what the rabbins said of the passage in question ‘Alas!’ said he, ‘but a heap of nonsense,’ and then rose to go. We passed into a room adjoining, where dinner was served—I with a beating heart, and inwardly thanking God for having given it me to hear these words from a man whose Rabbinical learning made him an authority among the Israelites.

“My uncle was accustomed after dinner to read aloud the public newspapers. One day, when as usual I was seated opposite to him in a state of extreme dejection, he read out, as news from Hamburg, to the following effect: ‘We have an opportunity of witnessing a very interesting event. A rabbin, after having announced to his fellow religionists in the synagogue that an attentive examination of the prophecies had profoundly convinced him that the true Messiah had come, and having publicly confessed his faith in Christ, has been lately baptized in our city, and received as a minister of the Gospel.’ On which my uncle added these words, made so remarkable by the position in which I was placed: ‘You know my way of viewing things; if this person has acted as he has done from any views to his own interest, he ought to be despised: but if from conviction, he deserves our respect.’ I never can describe all that passed in my soul at this solemn moment! I felt as if the floor shook under me, and in the transport of my joy, I flew upon the neck of the worthy old man, saying: ‘My uncle, yes; it is God who makes you feel thus; know that he whom you love with a father’s tenderness, and whom you call your son, is in the same case with the rabbin.’ I had pronounced these words in such a tone, and in such agitation, that my poor uncle, speechless and frightened, thought me out of my senses. He made me sit on his couch, and having gone out for a little, as if to allow me to come to myself, he returned and spoke of something else.

“On the day following he told all to my parents, and it appeared that there was a general understanding to treat me gently. Who could say but that, were conversation on the subject to be carefully avoided, I might perhaps renounce these new ideas? At length, when my uncle saw that gentleness did not succeed in making me forget my religious convictions, and having a still greater dread lest I should make an open declaration of my faith, he had recourse to means of another kind, but which had just the opposite effect from what he expected. There was nothing in the way of sarcasm, humiliation, contempt, and even harsh treatment, which I had not to endure from him continually. But it happened one day that being alone with me, my unhappy uncle appeared to set himself particularly to the task of grieving me with his bitter and pungent ironies. I spoke not a word. Emboldened or irritated by my silence, he ven-



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tured to pronounce a blasphemy against Him who had become the subject of my adorations and the abundant source of consolation to my soul. It was now my time to speak. I rose, and placing myself before him—‘It is enough,’ said I. ‘Till now I alone have been the butt of your sarcastic and injurious language, and God has enabled me silently to submit to it; but you now begin to blaspheme you know not whom. Beware; for I declare to you before God who hears me, if you continue to speak thus, I leave you this instant, and, although I possess nothing, never will I appear again in this house.’ I was resolved to keep my word. The firm and unusual tone in which I pronounced these words—for I may say it was the Spirit of God which urged me to use them—produced its effect. Whatever afterwards might have been the trials and tribulations I had to endure, never was the unhappy old man’s mouth opened in my presence to blaspheme the name of Christ.”

A remarkable expression from a highly esteemed Rabbi who had made a very earnest effort with preparation to convince Dr. Capadose and his friend of error, but without success, is recorded in the following words:

“Well, gentlemen, I have done what I thought it my duty to do; now that we are about to separate, as it would appear never more to see each other, I ought not to conceal from you, that I give God thanks for having found, even in our days, persons who believe in the Bible!”

“At length the moment came for our making a final decision; longer delay was impossible. My friend went along with me, and I opened the matter to my family. Our only promise was not to receive the rite of baptism in the city in which the two families resided, and our choice naturally fell on Leyden.”

Returning to Amsterdam after his baptism, having been formally disinherited by his uncle, Dr. Capadose took a very small lodging on a third floor, and here the personal story closes and gives place to that of his brother’s subsequent conversion, which is remarkable enough to accupy a page in some future number.

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## THE REGULAR THING.

By Rev. A. P. Weinberger, in Ireland.

There are about five thousand Jews in Ireland, mostly from Russia, very illiterate and generally very poor. Missionary Grande writes to the Friend of Israel, from Cork, “As in Belfast, so also here, one finds that in most cases the Jews are very poor, many of them barely existing, yet, not long ago these poor Jews in Cork succeeded in raising something like £200 on behalf of the “Zionist Movement,” although in Cork there are not more than five hundred Jews.

“In the course of conversation, the Jewish rabbi here told me

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that he believed that their return to Palestine was very near at hand, and that the Messiah would come in eight years.

For many years I called on a Jew and besought him to be reconciled to God, but to all appearance with no result. One day I came again, and as he was framing a picture representing the Last Supper of our Lord, I took this as my text and explained how our Lord was the true Paschal Lamb and how the prophecies were fulfilled in Him. As usual, he was happier to see me leaving his house than entering it; but this conversation proved the turning-point in his life. He searched the Scriptures, whether these things were so, and found Him "Whom to know is life eternal."

Three months later he met me and thanked me heartily for having talked to him so patiently, and asked to be forgiven if he had spoken in any unbecoming way. He glorified his Saviour for having redeemed him from sin and death. When visiting him on another occasion I was greatly cheered by the account he gave me of his trials, and of the triumph of his faith. "You will remember," he said, "that I never mentioned anything unkind about my wife's conduct towards me. I always endeavored to speak only good of her. When first in her presence I knelt down and prayed, she threatened to leave me, and her people greatly urged her to do so. She, however, remained with me. I had to bear my cross at home, as well as to endure much from the Jews outside my home. On one occasion my good wife being very angry at my prayers, even went so far as to beat me. But," continued our brother, "God is good, and now she kneels down with me, and my God is her God. Her people made tempting offers to her, but she told them that Jesus was her Saviour also."

Another convert also gave clear proof of steadfast faith in Christ. He was struggling to make a living in the country, but owing to the prejudices which exist, even against the converted Jews, he could not succeed. He at last came to Dublin. As no one knew him there except some Jews, he naturally went to one of them, to whom on former occasions he had shown kindness. He was received and entertained for about a fortnight. During this time his host and others strongly urged him to give up his faith in Christ Jesus, and promised to secure constant employment for him or to start him in business. He steadfastly declined. Thinking that some regard for his former Christian friends prevented his denying his Savior in Dublin, they pledged themselves to send him to South Africa, where their friends would be his friends. He again declined. The inevitable followed—he had to leave the house. What struggles he then had to make to find the means of keeping body and soul together! He could not beg, and nearly died from starvation. But he would rather lose his life than give up his faith; and the faithful God did not leave him, nor forsake him. We heard of his constancy, and our good secretary and other friends gave him some help, so that he is now able to maintain himself and lead a quiet and godly life to the honor of his Savior.—Friend of Israel.

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## *Self-Importance in “Dry Bones !”*

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### THE ABANDONMENT OF SELF.

OLIVER CROMWELL (quoted by Morley in his new history):—Great place and business in the world, he says, is not worth looking after: he does not seek such things, he is called to them; and he is not without assurance that the Lord will enable his poor worm to do his will. “The vital thing is to fear unbelief, self-seeking, confidence in the arm of flesh, and opinion of any instruments that they are other than as drybones.” “Truly our work is neither from our own brains nor from our courage and strength: but we follow the Lord who goeth before, and gather what he scattereth, that so all may appear to be from Him.”

And He said unto all, If any man would come after me, let him deny [literally, “deny utterly,” *renounce*] himself, and take up his cross daily and follow me. Luke ix: 23. Matthew xvi: 24. Mark viii: 34.

“The Keswick Plan” (like many a private plan without name), analyses the renounced and abandoned Self in its several guises as follows: Self-trust; Self-help; Self-will; Self-seeking; Self-indulgence; Self-defence; Self-glory; SELF-IMPORTANCE. The last is so subtle a hiding-place of Self that it is not often recognized and mentioned. It is the last retreat of Self, after Self-will, Self-seeking, Self-indulgence, Self-glory, and the rest, have each in turn been renounced in the progress of the soul towards Christ’s example, “following” Him. Although hiding from observation, praise and honor, one still would fain be of some secret importance, would have the satisfaction of doing and achieving something out of the common, anonymously.

But it is most remarkable of Jesus, and has often been remarked, with wonder, that he achieved nothing while on earth. His mission, as He expressed it, was to “bear witness unto the truth.” He cherished no personal aspirations. On the contrary, He resigned himself to extinction in defeat the most complete and ignominious that ever befell a leader in the world. As the prophecy said, He “shall be cut off and have nothing:” literally, “and nothing unto him.” (Dan. ix:26.) He left all the glorious work and fruition to his disciples—“I sent you to reap that whereon ye bestowed no labor”—but for Himself only this: “Except a grain of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.”

“Then I [Messiah] said: I have labored in vain, and spent my



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strength for naught: yet surely my judgment is with the Lord, and my work with my God.” Is. xlix: 4.

Who is ready to embrace (not *endure*) a portion like His own, if such high humiliation came?

“Fear opinion of any instruments that they are other than as dry bones:” bones for the Spirit of the Lord alone to clothe with flesh, with life, and with power. It will be an agreeable surprise to many of the self-renouncing followers of Christ, to learn that the stern old battle-scarred Puritan warrior and revolutionist was yet a pietist of so fine a type. Perhaps it will be a new idea to many of us, that all instruments, even the mighty and renowned in the kingdom of God, are no other than as dry bones. Let us adopt the motto: Nothing, nothing, nothing but dry bones: things that are not, that God hath chosen to bring to naught things that are; that no flesh may glory in His presence. Then truly, then only, shall we, as we profess so often, give Him all the glory, and possibly reflect some of His glory.

“And so this is dear Brother Moody!” said Uncle John Vassar, when they met. “How glad I am to see the man that God has used to win so many souls to Christ!”

“You say rightly, Uncle John, ‘the man whom God has used,’” said Moody earnestly; and, as he stooped down and took up a handful of earth at his feet, he poured out the dust, and added, “There’s nothing more than that to Dwight Moody, except as God uses him.”

—*Sunday School Times.*

And Abraham answered and said: Behold now, I have taken upon me to speak unto the Lord, who am but dust and ashes. Gen. xviii: 27.

Yet “Humility is such a delicate grace that when we speak of it—it is gone.”

While exploring the lurking places of Self, let us stamp its mark on the common thought of “My business,” and “My property”—true enough in merely human or secular relations, but misleading to the Christian as a habit of consciousness. Should we not name to ourselves the earthly occupations and interests that engage us from day to day, as “My Father’s business?” and the possessions under our control, as “My Father’s” property, money, goods, land, etc.? An effort by this means to consecrate all our concerns, with ourselves, will probably, in most cases, reveal a spot in our habitual consciousness where we have been living apart from God without observing it.

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The word “Give,” as toward God, is a misnomer of the same nature; but we have unfortunately no word to take its place and express truly what we do when we turn over to our Great Proprietor the nett proceeds of His capital and business in our hands. If we could so speak, it would help us so to think. Since we have no word in which to express it, let us strive to think it all the more, and the more emphatically contradict ourselves inwardly, as often as our surrenderings are called “gifts” to God—preposterous notion !

“When ye shall have done ALL those things that are commanded you, say, We are unprofitable servants: we have done [only] that which was our duty to do.” Luke xvii: 10.

## AMERICA AND ENGLAND.

### FOR AN ANGLO-AMERICAN PRAYER UNION.

Irrespective of all opinion on international politics or wars, and irrespective of race sympathies, too, there is an aspect of international relations in these latter days of the present world that appeals to broad Christian philanthropy for a new departure in a novel form. Probably few of other nationalities can be expected to enter into the views in which the two great branches of the English-speaking race have so recently been drawn together. Larger hearts and brains than are given usually to men are needed, to rise so far above immemorial national prejudices, antipathies, opposition of interests, and misunderstandings, to an ecumenical view of the situation and crisis of the world which the eve of the Twentieth Century presents to the awakened and newly conscious Anglo-American mind. To that mind it presents a wonderful and momentous conjunction, born manifestly not of blood, nor of the will of the flesh, nor of the will of man, but of Almighty Providence—a world encircled by the two arms of one mighty race, suddenly met from the opposite sides of the earth to join hands with one impulse, clasping about the globe the golden girdle of Christianity, pure, Protestant and Evangelical !

That is the situation. Whatever any may think of motives, rights, or wrongs, on the part of man, we cannot challenge the God of Providence, but must implicitly accept the operation of his hand, and study our own part with a single eye to the Divine purposes apparent in this great overturning and raising up of empires. In

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both the half parts thus made one for temporal purposes, much more should the Christian elements now fuse for spiritual ends, touch, and

**Like kindred drops be mingled into one.**

For this momentous situation encloses a crisis yet more momentous. It is not in the nature of men and nations to view an overshadowing Pan-Anglo-American moral union without envy, alarm and anger, breeding hostile determination and probable alliance to put it down at the first opportunity to strike. Such an opportunity is now eagerly watched for in the course of the struggle for Africa which Continental hostility has encouraged and enabled the Dutch to undertake against Great Britain. We may hope that semi-protestant though hardly evangelical Germany, under the clear head of her Emperor, may be at least held back from the hostilities for which Continental passion cries out through all its organs of public feeling. But with this possible exception, and that of Italy, all the powers of Europe are straining open-mouthed at the leash of Providence that at present restrains them from the attack.

Will the leash hold? and will the beneficent rule of Britain in North Africa be perpetuated and extended there and in South and Central Africa? The interests of that great Dark Continent are deeply concerned in this question to Providence; but much more of the like over the whole earth is involved. Shall not the British and American Christians of the world then unite in concerted and open supplication for mercies from the God of heaven, that all combinations against the continued spread of the temporal and spiritual blessings that they peculiarly enjoy and communicate may be brought to naught? “If two of you shall agree on earth as touching anything that ye shall ask, in my name, it shall be done for them of my Father who is in heaven. For where two or three are gathered together in my name, there am I [also] in the midst of them.” Two as one; nay, two nations as one! and all in the name—is it not indeed?—of CHRIST.

Undoubtedly, there is much private prayer apart, for this, throughout the kindred peoples. But the promise is to the conscious prayer-union, which cannot be merely private, but needs an open organic form. May the Lord inspire some “convener” great enough in heart and personality to give the word—or by correspondence gather a committee that could give the word—for a general Anglo-American concert of prayer at this crisis, for the



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safety, strength and fidelity of the united peoples, in preparing the way of the Lord to the ends of the earth, in the future as in the past, and much more fully than ever before.

## THE RESPONSIBILITY OURS, THOUGH THE POWER BE OF GOD.

“Work out your own salvation; . . . for it is God who worketh in you, both to will and to do.”—Phil. ii: 12.

The purpose of Redemption is not, to overpower the Rebellion, either by force, by terror, or even by Almighty constraining influence on the souls of men. These could prove nothing of God's sovereignty that had not been as well known without the Rebellion. No: the Rebellion itself must serve its purpose, to prove that the majesty of God rests in no sense or measure on the tribute of his creatures, utterly voluntary and free though it be and must be. The law for the redemption of the race and of the individual is one—“Work out your own salvation”—as the only method whereby the unconditioned majesty and glory of God can be manifested. He will welcome the repentant rebel: he will also help the rebel to repent, if the rebel will: nay, he will even persuade the rebel to will—if he can—but he will never interfere with the rebel's moral freedom, and so leave it in doubt whether he is able to insure the moral order and well-being of a really moral—i. e. *free-will*—universe. That would be a sad outcome (*nil*) of the unspeakable agony of Sin and Redemption! Divine goodness would otherwise, we may be sure, have made short work of the primal revolt and of any other possible revolt.

The means by which God will show his ability to convert free-will rebellion into free-will obedience, and thus demonstrate the eternal security of his free-will empire, are many and various: a complex beyond the search of human intellect. Among the foremost, however, issues forth the inherent misery and misery-dealing power of sin, or alienation from God. God himself does not lay his hand but in kindness on any of us. The things that are represented to the crass primitive conscience of man under the figure and in the vivid semblance of the just judgments of his wrath, are benignant revelations: warnings and demonstrations to man of what he is doing to himself in forsaking his Maker, his only source of good and refuge from infinite evil. All this, indeed, is essential in the eternal constitution of things, whereof God is himself the Eternal Substance, and the beneficence of which no sane intelligence can dispute; and in this profound sense it is not untruly said that God inflicts all the unspeakable and eternal horrors that flow from

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incurrible rebellion: horrors of which the miseries that have thus far rolled over the human race with little respect of persons or personal deservings, are specimen object lessons to the witnessing world. But will the Rebel be persuaded by them? It is for him alone to say. It remains, however, historical fact that so far, at least, the “terror of the Lord” has been the principal means of persuading to salvation those who have been persuaded or “almost persuaded.”

We might go on indefinitely to dilate upon the system of selection, organization, discipline and progressive instruction, from generation to generation, and from age to age, by which the redeeming love of God has labored to establish a nucleus of obedience in the world; a City of Refuge for all who cared to escape the Avenger that is upon them. It would be a long but not difficult exhibit, to show that God has done all that could be done consistently with the inviolability of moral freedom, to draw mankind, singly and collectively, to obedience and reunion with himself. But a single proof transcendently sufficient, of God’s unreserved effort to save every salvable man, stands high above all earth and heaven: the uniting himself with the sinner Man for the assumption of the sin of Man with its uttermost penalty in behalf of every man!

And yet men will not be persuaded. Neither their miseries nor God’s mercies will move their obstinacy to the effort of working out their own salvation by voluntary submission to the Gospel of Christ. Another and a still more potential factor of Redemption is required: “It is God who worketh in you.”

Nevertheless, the work of the Spirit of Grace must be persuasive, not controlling. Man must be inviolably free to resist it and perish in sin. The Spirit will “take of the things of Christ and show them unto us;” show them as no speech or spectacle could show them: but he can only show them, and impress them, for our acceptance or rejection at will.

More than this: the Spirit himself must come to man through man, or so at least in his more effectual persuasive power, and on the general scale of world-redemption; and the medium or condition of his descent must be the suppliant application of man himself therefor. Man must work out his own salvation, not only by voluntarily embracing the work of God in him, individually, but also as a race, by supplicating that work, man himself for man, until all shall work out together with God the voluntary, unconstrained return to God *quod erat demonstrandum*: which was necessary to be manifested.

According to the history of revivals, from the day of Pentecost until now, their first stage appears in human supplication. Nay, may not the very incitement of this supplication, by the Divine Spirit, have been conditioned upon prior human supplications, back beyond tracing; until, for aught we can know, all the works of grace may have formed an unbroken chain of prayers and

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answers, even as the generations of mankind are linked together to their first progenitor?

The second patent stage of revivals is the effort of awakened and praying men to reach the hearts of those around them with the testimonies and exhortations of the Gospel. Sometimes these efforts are reinforced by circumstances, such as sobering calamity, or more occult conditions than we can trace or guess. But that which gives both efforts and conditions their special efficacy in cases of revival, as all must agree, is the special influence of the Spirit of God upon their subjects; and it is at least questionable, whether the overpowering influence often so experienced in the conversion of sinners to God is exerted by him directly upon them in the main, or whether it is not rather—in accordance with the fundamental principle of mankind's own voluntary return from revolt—a gift of power to interceding and mediating men themselves, “endued with power from on high”; so that, while the Redemption proper is wholly the work of God in Christ, the execution of the reconciliation and return is put into the voluntary care of reconstructed rebels themselves, with the abundantly aiding, but not supplanting, power of the Holy Spirit as a gift within them, nay, a New Man within them.

This may be a startling proposition for some, and it is certainly not to be rashly and irreverently maintained. But it has long been a conviction of the writer, which may perhaps be best expressed under a familiar figure of the material world. My parable would be of a spiritual “battery” of many connected cells; connected by the filaments of intercourse between soul and soul that are provided in human nature and its faculties; and the whole connected with heaven by the conductor, prayer, sometimes, as has been seen, a single line reaching up from some obscure or hidden member of the group, known to God only. But however initiated its flowing, the current of Divine Life and Power flows from receptive cell to cell, and gradually electrifies the rest, until, behold a Living Church! awakened to God, filled with the power of God, and radiating Divine energy around, that masters all within reach of its mysterious spiritual force; Divine force indeed, but Divine-human, even as Christ Himself: “For as he is, so are ye in this world” (1 John iv:17). Glorious and awful calling! What is this but that which He himself said: “I am come that they might have Life, and that they might have it superabundantly”—overflowing!

Nothing can be more practical than the influence of this thought. The working out of our salvation as a race is committed to the Church of Christ, as not only the human administrator of the Gospel, but also the representative applicant and intercessor on behalf of Man, and the receptive and distributive medium, for the most powerful and extended persuasions of the Holy Spirit, in all souls.



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Here, then, we stand praying—or we stand staring—or we turn away forsaking this high priestly office: and Christ stands waiting, doing all he can with the few thin prayer conductors of His Spirit that we are maintaining. This is why the Redemption of man lags. It must proceed with the work and will of Man himself, and not otherwise; and we are putting very little work and will into it! Yet when we look at what Christ is able to do with a little of the Spirit through these few conducting filaments of prayer, the amazing results confound our unbelief; they overwhelm us with rebuke; they inspire and oppress at once, with conscious power and responsibility yet to be taken up. As the representatives of our race, in the application *it* must make, of its own free will, for restitution to God, how much are we ready to “will” and to “do” with Christ, to invite and increase the gracious influence and the regenerating power from on high, which the Eternal Love is waiting and yearning to bestow on all mankind?

### WHERE IS CHRISTENDOM TO BE NEXT?

The distinctive phase of Evangelization now visible, and perhaps about to characterize the Twentieth Gospel Century and the second Missionary Century, is that of a sovereign dispensation (distribution) of the Holy Spirit over the heads, as it were, of the organized Churches; committing it to the heathen and to the Jews, regardless of the most amazing insensibility on the part of Gentile Christians, to the awakening cries of those outcasts, for Christ—

This he gives them:  
'Tis the Spirit's rising beam.

The isolated, but therefore the more wonderful and significant, drawing of the Jews, (“common people.”) in throngs, to learn of Christ in the Grand Street or John Hall Memorial Mission in New York, is paralleled to the life among the heathen of India, China, Africa, etc. The parallel of these novel and surprising movements where least of direct Christian agency is visible—comparatively neglected, or even abandoned, outposts of missions, exemplified in our monthly extracts from missionary reports—with the unexampled movement of Jews under the writer's own eyes at the *only* mission outpost in the world that has been wilfully abandoned and repudiated by the Church in its organized capacity as well as majority—seems to indicate some new movement by the Captain of

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Salvation: perhaps some great preparatory movement before His glorious manifestation in open command of His own cause in the world. We know practically nothing in such matters, yet they excite in us both wonder and expectation: expectation not in vain, however its apparent shape and time may be shifted in its future unfolding.

We continue our citations from the advance of the Holy Spirit into the heart of the enemy's country while the majority of professed Christians, far from following, are not so much as looking on; and thus are in ignorance actually despising His advance where it is most manifest, in Israel. Most of the following instances are from the *Missionary Herald*.

## SEEKING TO LEARN TO BE CHRISTIANS.

### TEACHERS WANTED.

Mr. Hazen, of Arrupukottai, India, reports the application of many new villages desiring to come under Christian instruction. The outlook would certainly be much more hopeful were there competent teachers, with funds to support them. Mr. Hazen says:—

“In May an old congregation of backsliders away down by the sea came back to us. In the month of June, when on the itineracy, ten families, including forty-five souls, came over to us, and we are searching hither and thither for a man to feed and guide them.

“Day before yesterday I went in another direction to take in some twelve families that were said to be ready to become Christians. What was my surprise, on going there, to find twenty-six families, including one hundred and seven souls, all fully determined to become Christians, and they then and there signed a covenant to be the Lord's, wholly and forever. They are Shanars who have been so persecuted by the Maravars. I am to go tomorrow in another direction to receive seventeen Shanar families, who are said to be ready to come to us. In fact, the Shanars are talking of coming to us in a body. That would mean fifty thousand souls.

## WHITENING HARVESTS FORSAKEN.

Mrs. Sibley, Mahratta Mission, India, in the center of a wide field ripe for the Gospel, while the few laborers are sent—not “forth” but back!—writes thus:

“Oh, may these reductions soon be a thing of the past and these many places occupied for the Master! We cannot reduce our work and we must increase it. The fields so white unto the harvest throughout this beautiful Satara District need the laborers *very* much. I think our hearts would break if we could not put our hands in that of the Master and walk with him while we do the little permitted us, with bleeding hearts that the much we might do is prevented for the want of money. In so many of the villages

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near us, schools could do much good if we had the money for them. Each school would cost about \$50 a year.”

### GREAT CHANGE IN A HOSTILE CHINESE PROVINCE.

Interesting letters have appeared in British magazines referring to the province of Hunan, which has been, up to recent date, most bitterly hostile to foreigners, and especially to missionaries. The English Wesleyans have moved forward recently in a vigorous way, and several cities have been visited by Dr. Morley, revealing the fact that there is an open door for missionary effort. Members of the London Missionary Society, including Dr. Griffith John, have also taken a long tour through the province. The people were of a superior character, with few beggars, and there was everywhere an air of prosperity. The prevailing feeling among the people was friendly, and a point specially mentioned is the fearlessness of the Christian converts. Some of them show a remarkable knowledge of Christian truth, and they were ready everywhere to show their colors.

### THE NATIVE CHURCH IN CHINA—GREAT INVIGORATION. FOOCHOW MISSION.

A most striking advance has been made by the people, in their deep poverty, in church support and church accommodations. At the beginning of the year only one church had fully supported its pastor. The appropriations for the station for the year were not sufficient to meet the expense of the Theological Seminary alone. Mr. Beard called all his helpers together, laid the case before them, and they agreed that the theological school must not be reduced in numbers, and that they would trust to God and the churches for their own support. The hopes of the most sanguine were more than realized.

The First Church not only paid the salary of their pastor, Rev. Ling Bangho, but raised it three dollars a month, and the salary of their assistant a half dollar a month, and also employed a Bible woman to work among the women.

The Ha-buo-ga church, whose highest contributions in any previous year had been \$82.50, raised \$208.93. They paid the salary of their pastor, Rev. Ding Dong-go, in full, had ten dollars in the treasury at the end of the year, and voted to increase their pastor's salary two dollars a month for the ensuing year. During the year the church also rented and refitted a house on an island in the river above the Foochow Bridge, in which services have since been held regularly, and the work is already bearing fruit.

The people of Au-iong-die not only paid all salaries and expenses, except the rent of the chapel, but rented an adjoining shop at their own expense, took away the intervening partition, and refitted the whole at an expense of about \$200, and now have a neat chapel that will seat 200 persons. They also rented and repaired another shop in another part of the suburb, at an expense of over thirty dollars.



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Services were held in it for over two months, conducted mainly by private members of the church.

At Au-ciu, an adjoining house was rented and the chapel enlarged as at Au-iong-die. The rent was paid by the people, and the cost of repairs also, which amounted to a little over \$100.

At Sang-tung-gio the people have not only paid all their own bills, but gave thirty dollars to the pastor to help him in getting a wife.

In March several of the members of the Au-iong-die church, living in the Sang-bo part of the suburbs, decided to start a church in their ward. Land was purchased with foreign money, and the Chinese built a neat chapel at a cost of about \$300. The preacher has been supported from the first by the Chinese. Interest at five per cent. has been paid on the money used to purchase the land; so this new church organization has met all expenses of every kind during the year. Thus a second new center of work has been opened during the year, and at this place there is already organized a self-supporting church.

Besides the above mentioned, there are chapels at Ak-mo-ciu, an island in the river below the bridge, at Au-haeng in the southwest-ern part of the city, and at Hung-sang-gio, three miles west of the west gate of the city. All the expenses of the first of these have been met by the Au-iong-die church. The people at Au-haeng have paid their own expenses except rent. The chapel at Hung-sang-gio is supported by private contributions. Two of the chapels connected with the station were supplied regularly by the theological students.

This advance has also been accompanied by increased spiritual interest. The number of admissions during the year was two hundred and fifty-one; more than double the number of last year.

## ZULU MISSION.

### REVIVAL AT IFAFA.

Mr. Ransom, under date of August 31, sends a joyful report of the work of grace at that station. He writes:—

“Here, *in the church*, were men who for years were bitter enemies and leaders of factions. They have confessed their sins—one with tears and agonizing cries, and confession of being a servant of the devil. They have forgiven each other publicly and it has been wonderful in the eyes of all. Almost *every* one, even of the church members, pleaded guilty of hatred or back biting, and one after another has cried to God for forgiveness, and they have found it. Old feuds have been settled and a spirit of love been breathed over the community.

“There have been confessions of murder, adultery, theft, lying, disobedience to parents, of lust in many forms, and those confessing have been willing to forsake their sins and have had assurance of forgiveness. Any one who knows the awful bonds of polygamy,

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knows how marvellous it is to see a man with such chains struck free. A man rose to-day who was a polygamist, a liar, a thief, a fighter—put in prison since we were here, a seller of ‘love-charms.’ He confessed his sins and gave them up. Two other black old polygamists, bound these many years with fetters like iron, kneeled to-day and cried to God, then rose and confessed their sins and their faith in Jesus. It is certainly more wonderful to see such men converted than to see Lazarus come forth from the grave. Many heathen women have been brought to the Saviour. There they kneel around the platform in their grease and skins, side by side with their sisters in clothes, who, under the searching preaching have found themselves poor and naked and in need of Christ’s righteousness.”

Several instances are given of personal interviews with individuals, some of them of vilest character, who were led to the Saviour.

Of the people in general, Mr. Ransom says:—

“They do not seem to be able to pray silently. At their homes they often go into the bush and pray aloud. So in these meetings, when they pray, they pray aloud—forty or fifty, perhaps, at the same time. They do not pray so violently as three years ago or break out into disorder. They are intent in seeking God, each one by himself. It is fearful confusion and discord to one accustomed to quiet, but one can forget it and forgive it when he sees their peculiar nature and remembers how men awakened from sleep to find their ship sinking in the deep waters would cry out for help.”

## “THE ARMENIAN GREGORIAN CHURCH

is, historically, most interesting. It has served a great purpose in the past, as it undoubtedly will in the future. Education has grown apace; the Bible is a more familiar book; the gospel is better understood; there is a strong feeling on the part of many of the people and clergy that religious rites and customs that are no longer binding on the conscience should be modified, and other reforms made so as to bring the church into better conformity with the gospel.

“I call to mind the conversation I had, something over a year ago, with a noted priest who, in the early years of missionary work, was bitterly hostile to it. He said that in those early days he would yield place to no one in his irreconcilable hostility. He was still a Gregorian in every aspect of his thought and affection. He could not accept Protestantism in the particular form set forth by missionaries. He added, however, that the church has need of much reform; it must get back to pure Gregorianism. In his estimation, the church was like a traveler who had fallen into the hands of robbers, and had lost well nigh all his valued possessions, and he himself left to suffer and endure misfortune. A stranger passing by gives him one garment, another gives him another garment, and another another, so that he becomes clothed, but with little that is suitable to him. He, perforce, wears those garments till he comes

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to a period and arrives at a state of mind in which he feels the need of a change, and garments that are fitting and harmonious. The Armenian Gregorian Church is that unfortunate traveler. Though early a Christian nation, it has been, for the most part, a subject race. It has therefore had to accept and adopt many things, and submit to customs and ideas at the hands of Greek and Roman, and the present rulers of the country, that are foreign to the thought of Gregory the Illuminator—the great apostle of the nation—and so foreign to true Gregorianism. He insisted that the time was ripening and a state of mind was being induced—in which work the American missionaries had large part, which fact was gratefully acknowledged,—portending a change which would be distinctly evangelical.

“Another priest, complaining of the opposition to him on the part of some because of his Evangelical leaning, and his effort to preach the gospel as best he could, confessed to a feeling of shame when he saw me enter his church and found him engaged in the procession, a ceremony in commemoration of the burial of Jesus on Good Friday. He admitted the danger to his conscience in engaging in a ceremony as a religious act of worship in which he did not believe. But he excused himself on the ground that he believed a change was coming when such unessentials would be removed, and he loved his church too well to leave it. He felt it better to continue, in expectation of such a change.”

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## THE AUTHENTICITY OF “THE ACTS” AND EPISTLES OF THE APOSTLES.

In *The Homiletic Review* for January, 1900, the opening article is by Prof. William M. Ramsay, D. C. L., LL. D., of Aberdeen, Scotland, on the Acts of the Apostles. He has revolutionized the critical views on the question of the origin and character of much of the New Testament, and shown that, so far from being productions of the second or third century, the production of the Acts and other New Testament writings would have been impossible except in the first century. Starting out himself in the school of extreme radical critics, fifteen years of exploration of the Acts and of Asia Minor, which was the scene of the events recorded in that book, have absolutely cured him of his radicalism and unbelief. Starting with the confident assumption that the book was fabricated in the middle of the second century, and studying it to see what light it could throw on the state of society in Asia Minor, he was gradually driven to the conclusion that it must have been written in the first century and with admirable knowledge. It plunges one into the atmosphere and the circumstances of the first century; it is out of



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harmony with the circumstances and spirit of the second century.

This is what he says of the revolution in which he has led :

“Twenty or fifteen years ago there was a large body of learned opinion in Europe which regarded the question as practically decided and ended, with the result that the Acts was a work composed somewhere toward the middle of the second century after Christ, by an author who held strong views about the disputes taking place in his own time, and who wrote a biased and colored history of the early stages in Christian history with the intention of influencing contemporary controversies. The opinion was widely held in Europe that no scholar who possessed both honesty and freedom of mind could possibly dispute this result. Now, setting aside a small school in Holland, it would be difficult to find in Europe any scholar of acknowledged standing who would not at once admit that criticism has failed to establish that view.

“For many years critic after critic discussed the question of imperial persecution of the Christians, with the result that with quite extraordinary unanimity the first idea of state persecution of Christians was found in Trajan’s famous ‘Rescript,’ written about A. D. 112 in answer to a report by the younger Pliny. If there never was any idea of state persecution before that year, then all documents which allude to or imply the existence of state persecution must belong to a period later than 112. At a stroke the whole traditional chronology of the early Christian books is demolished, for even those which are not directly touched by that inference are indirectly affected by it.

“But now it is universally admitted, as the fundamental fact in the case, that Pliny and Trajan treat state persecution of the Christians as the standing procedure. Pliny suggests, in a respectful, hesitating, tentative way, reasons why the procedure should be reconsidered. Trajan reconsiders it and affirms again the general principle; but in its practical application he introduces a very decided amelioration. The only marvel is that any one could read the two documents and not see how obvious the meaning is.”

It seems incredible indeed, that any reader of that correspondence could ever have so stultified himself as to think it related to an initiation, and not to a mitigation, of a cruel imperial policy towards Christians. That Continental criticism, at its best estate, could indeed so stultify itself, is a fact of grave bearing on the factitious reverence which has been created for it and the cogency which is widely attributed to its dicta.

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*The “Keswick” of Germany.*

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## EVANGELICALISM IN GERMANY.

There is no doubt, from the testimony of history and temperament, that Germany contains a type of people peculiarly adapted to a high degree of spirituality, and actually, in the past and present, developing that phase of piety in eminent degree, if not sometimes to extremes. In this relation, some sentences following, taken from a late private circular by ERNEST FRITZ HOYER, will be interesting:

Both Fraulein von Weling and I believed that it was God's will for me to work for the present in connection with the Alliance House in Blankenburg, as an evangelist for Germany and Austria, being at the same time editor of the Alliance paper. You will all probably know what the Blankenburg work is, but perhaps not, despite the report of the Rev. F. B. Meyer and other friends in English Christian papers, I will try in a few words to describe the work here.

Blankenburg, a little town up in the mountains in the heart of Thuringia, and surrounded by beautiful pine woods, has become, during the last ten years, the center of all true evangelical labor in God's vineyard in Germany, and has been rightly called the German Keswick. This year quite a thousand people arrived here, to join in the Fourteenth Alliance Conference, and as it is our specialty to receive all those people as our guests (boarding them entirely) you may imagine what a heavy burden it was for our little strength; but it was a wonderful experience to see how God gave us the needed strength day by day. England is very well represented in these meetings, and sends her best speakers, such as the Rev. F. B. Meyer, Rev. C. G. Moore, Dr. Grattan Guinness, Dr. Gritton, Rev. Darlow Serjeant, A. O., and I daresay most of our prominent German speakers are used by God for this gathering of His people. Besides this, we have at present sixty-eight orphans in Armenia, and nine in our own house, some Indians, an Armenian, Irish, etc.; also an Italian Evangelist for the Italian workmen in Germany, as well as two other Evangelists, a man and a woman, who work in the great Thuringian Forest. In addition to these, I myself have evangelistic work in Germany, and am booked till Christmas for the following towns: Dessau, Magdeburg, Falyungen, Naumburg, Weissenfelo, Dresden, and Chemnitz, being called partly by the State Church and partly by the Baptists, or Methodists.

As you know, I am still living only on Faith lines, but never lacked a penny, and God has given me all I need. Thus being poor, I am yet rich, because He allows me to be His messenger and preach the blessed Gospel wherever He leadeth me.

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## 48 The Divine Oracles and Evidences.

### THE TOWER OF BABEL AND THE DISPERSION.

We learn from Gen. x:25, that the earth was divided in the days of Peleg, and that Peleg (division) was so named from that event. Consequently, it must have been as early as the birth of the child so named that the building of the intended world capital was commenced. Peleg was born (Gen. xi:16) one hundred and one years after the flood; and this fixes, almost to a year, the date of that great event, the dispersion of the three main families or races of mankind, as well as the beginning of the earliest empire.

Why did God prohibit this apparently wise and well-meant plan of union, and “scatter them abroad upon the face of all the earth?” It requires some degree of restraint, to treat with due respect the traditional notion that the confusion of tongues was a Divine judgment on an impious offence. It seems to have originated in nothing wiser than a childish literalization of the hyperbolical figure used to describe a very high tower—“whose top may reach unto heaven”—with an inference that such height was intended, as possibly the first pyramid may have been, in defiance of the Providence of God in a second deluge. But there is no hint of rebellion or impiety in the purpose of the city and tower as described by Moses. Neither is there any hint of displeasure in the attitude, counsel and action figuratively ascribed, with a charming childlikeness, to God. Let us dismiss this time-honored but no otherwise venerable figment of what seems too much like the officious zeal too often displayed by commentators to discover and denounce as much sin as possible. Let us discern rather the fatherly goodness in severity, of this stern remand of the feeble little flock to the wilderness and to the still weaker condition of dispersion, which they so much dreaded. They little knew the resources that would be developed by their necessity, and that could be developed in no other way. Little, too, did they know the pity of the Father who would watch over them in their extremity, and make that extremity their best friend. It was impossible for them to anticipate that the Dispersion, with all its dangers—above all, with the terrible jealousies, enmities, aggressions and wars that were, in consequence of it, to break up their cherished family peace and turn the world into one continuous scene of international carnage for thousands of years—that this was in truth the only way to create in a world of sin that restraining and protective strength of government which they so clearly saw to



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## *The Tower of Babel and the Dispersion.* 49

be such a world's first necessity. It was thus that "the powers that be were ordained of God."

Consulting his own words for his meaning, we shall the better understand it. "This they begin to do; and now—if they do it—nothing will be restrained from them which they have imagined to do"—heretofore; when God "saw that every imagination of the thoughts of man's heart was only evil continually," and would be so again. God had covenanted with the human family, through Noah, never more to destroy them with a flood, and this implied that he would henceforth "rule them with a rod of iron" (rod of power), restraining wickedness in his own providential way, so that the world should not again absolutely require, as before, to be purged of immedicable corruption by a universal extermination of the race. A new policy, if we may so speak, was now to be put in operation. The incurable corruption of the world before the flood had been permitted to mature, for inscrutable reasons, in part probably through the want of strong governments. There was no sufficient vigor or concentration of authority possible in the patriarchal system (assuming, if we may, that such was the political basis of antediluvian chaos), to restrain the lusts and passions of its subjects when once the fear of God was cast off, and with it the reverence of human parents also. Patriarchal government was in effect self-government, and for degenerate men, self-government in its weakest form. Self-government, in fact, under any system, is but a name, a no-government, fast descending into chaos, as now, wherever the law and fear of God is lost in the hearts of the "self-governing" people.

Whence, then, can effective government arise in an ungodly world? History gives but one answer: clearly, from the severest pressure of external violence alone. All the strong governments of the past and of the present have been compacted by war, aggressive or defensive, and by war alone. Such, and such only, is the Kosmos of Sin! The breaking-up of mankind into nations, with diverse languages, boundaries, interests and customs, and all the resulting collision, aggression, and defense, was the "iron rod" with which the Supreme Ruler saw it necessary to force men into strong organization, wherein, primarily, military discipline was the one condition of security or even of existence, for every individual. Military forces, and the rude military virtues, were and are the only possible "salt of the earth" in the absence of religion. Empires rose and thrived by fighting, and sank into organic imbecility and sensual corruption as soon as there was not much fighting to do, in aggression or defense. This is the summary story of nations, unmodified except by the influence of some form or other of controlling religious sentiment.

It has been commonly supposed that God, by a miracle, caused the several families suddenly to speak in new and different lan-

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## 50      *The Tower of Babel and the Dispersion.*

guages, and as suddenly to forget the common language hitherto spoken. But Moses does not say this. Hebrew scholarship assures us, moreover, that we are under no necessity, from his authority, of believing in such a violent and unnatural origin of languages and nations. In the statement that God confounded their language, that they might not understand one another's speech, we are informed, (Bush on Genesis) the Hebrew word translated “language” and “speech” is not here the one ordinarily used in those senses (signifying literally the tongue) but a different word signifying “lip:” Heb. *that they may not hear one another's lip*. Tongue is the word for language in most “tongues” ancient and modern; while “lip” is almost as common a metaphor for “talk,” especially as argument. Also “hear” is in most languages, and notably in the languages of Scripture, not the mechanical and involuntary sensation of hearing, but the equivalent of “obey” or “hearken to,” in a great majority of instances of the word in the Bible and in other ancient literature. Apart from any preconceived theory of the case, therefore, if we translate according to the weight of precedent and probability in lingual usage, we shall render the clause thus: Let us bring confusion (discord) into their “lip” (conversation or counsel) that they may not give ear to one another's “lip.” An outbreak of dissension, caused by opposing views of the politics or plans of the enterprise, or by the arrogance of some who insisted on their own pre-eminence, would be a most natural incident in such a case, and would be described, in the anthropomorphic and dramatic style of the Hebrew scriptures, as if the finger of Providence were interposed directly, rather than through the action of human passions and natural causes. The seeds of the Dispersion were prepared providentially in the natures of Noah's sons before the Flood, and needed no special and miraculous act of God on the spot, to bring them to fruit in irreconcilable dissension and secession.

For the rest; the strong contrasts of temperament and character that distinguished Noah's three sons and the races that sprang from them; the dissimilar climates and conditions and modes of living that soon divided them; and the mutual enmity that grew rank and permanent between them; were sufficient to account for indefinite variation both in the sounds and in the articulations of their speech. Every observant person can testify of his own knowledge to the power of affection and association to assimilate individuals to each other in peculiarities of language and pronunciation, as well as in everything else. Equally well marked, on the other hand, is the tendency of separated and especially of hostile classes to diverge from one another, or individualize, in the whole structure of character, life, and expression. These two factors, attraction and repulsion; repugnance to foreigners, and assimilation to friends; have been prominent causes in the grand differentiation of languages that has been going on from the time of Babel to the

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present: a differentiation so active and constant that it has *since* split the few main original tongues, whatever they were, into hundreds that differ as widely from each other as from the originals. In addition to these radical factors, a great variety of causes combine in shaping the variety of tongues. Warm climate opens and broadens the vowel sounds, while cold climate contracts them. The nervous energy of bracing climate or of vehement temperament is vented in many and forcible articulations, while opposite influences in some races almost extinguish articulation. Diverse pursuits and habits call forth different words to express them, and new occasions and circumstances are continually engendering new words and modes of syntax unknown before. In short, since language is a gradual growth, never completed, but ever unfolding as the types of national character and civilization unfold, it was only necessary to separate and differentiate communities through diverse conditions, at an early stage of their formation, in order to insure the growth of language into as many different forms, and as widely variant forms, as the contrasted temperaments and conditions of communities could evolve.

Results afford striking indications both of extraordinary energies and of an extraordinary variety of types, providentially included in the family of Noah. Each of the three sons proved to be the head of one of the three great types that have since divided the human race. The inference should be that their common parentage was singularly grand, complete, and representative of the entire pristine complex of humanity as it existed in marvellous vital force before the Flood; and further, that the splitting of this complex into three distinct and contrasted stems—Japhetic, Shemitic, and Hamitic—was the natural mode of generation of the three great races, as such. Such a diversion of one stock into its several component and contrasted types is often seen on the small scale, in private families; while, again, the reunion of such severed but complementary types by intermarriage, is usually observed to engender a more vigorous and perfect complex. Hence we argue that the original human stock was a mighty complex of all types in one, of which the last complete representative was Noah; that the providential dissolution of that complex in Noah's three sons gave the world three grand divisions of race, severally weaker than the original complex, as well as contrasted with each other; thus accounting in great measure for the diminished longevity of postdiluvian man; and finally, that the reunion of mankind under Christ, which we already see in partial measures with most significant results, will ultimately be perfected, re-establishing the proper complex and complement of Man's great nature in its pristine vitality and power, according to the prophetic promise.



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## Critical Study of the Bible.

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### BIBLE REVISION REVISED.

#### MATTHEW viii.

v. 6. “Palsy” is now almost archaic, and *paralysis* and *paralytic* are words better “understood by the people.” “Lieth” is not the direct sense or tense of *beblētai* (has been thrown); so that the clause would more exactly read, “my boy [servant] has been stricken with paralysis in the house.”

8. Each version here has some advantage over the other, but neither is so exact as “Speak only in a word and my boy will be healed.” Also read: “I am not worthy that thou shouldst enter [instead of “come”] under my roof.”

10. The revised text of Westcott & Hort, adopts an ancient variation that seems intrinsically plausible: *Para oudeni en-tō Israel*—with no one in Israel have I found so great faith.

11, 12. “Shall” for the future tense, in the third person, exhibits the usual unnecessary imperative of our translators. The words are simply predictive, and read exactly thus: “Many from east and west will come and recline [at meat] with Abraham, Isaac and Jacob, in the kingdom of God; but the sons of the kingdom will be cast forth into the darkness that is far without.” The lost emphasis and specific figure of speech, here restored, are worthy of notice.

13. “In the self-same hour” (A. V.) is a proper translation of *en tē hora ekeinē*, of which the emphasis is unwarrantably suppressed by the Revisers.

14. “Laid” (A. V.), not “lying” as R. V., is exact translation.

16. “And she arose and ministered unto him” (not *them*, as A. V.) seems to be a late emendation of the text, more logical as giving the objective pronoun an antecedent, and the miracle an appropriate and touching sequel.

17. A question of practical importance to readers in sundry places of the gospels, first arises here. The frequent statement that something was done “that it *might be* fulfilled” etc. is apt to stumble the reader unnecessarily in some cases; as if the object of the event on the part of Providence, or of the actor, Jesus himself, was

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*Bible Revision Revised.*

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to make the prophecy come true, even by bringing about the perdition of souls. “So that it was fulfilled” is at this point a more truthful translation as well as more favorable to the veracity of prophecy unassisted by after collusion !

“*Through* the prophet Isaiah,” (instead of *by*) is a correction often needed grammatically, and also to reproduce the reverent intention of the inspired writer to refer the prophecy quoted distinctly to its Divine Author.—It were better to say *bore* than *bare*, which is out of English usage, and to the ear is sometimes of doubtful tense, being undistinguishable from *bear*.

19. “And one scribe [*heis grammateus*] came and said unto him: Master, I will follow thee,” etc. Neither A. V. nor R. V. has considered the peculiar expression worth preserving, pointing to the limitation, “one” adherent only from among the scribes.

21. “Suffer me to go first and bury my father.” *Epitrepson* in a secondary sense may be rendered (with *me*) “suffer me.” Primarily, and especially with *moi* (dative, as here) the more evident meaning would be, Charge or commit to me to go and bury my father, first; the man conceiving, as was natural to a Jew, that this was a pious duty having precedence which Jesus would no doubt sanction. Not, probably, that the father was already dead, but that the son ought to abide by his father unto the day of death and burial. 22. “Let the dead bury their own [*heautōn*] dead,” has a point which the Revisers have done well to restore. The reply of Jesus would be a suitable text to preach from against the standing rule of postponing godly service until every inferior claim is satisfied.

23, 24. “Boat” (R. V.) for ship is a correction of some value. *Seismos*, whence the now common English word *seismic*, means an agitation, not necessarily “tempest,” nor probably so in this instance, since in every other instance of its use it is translated “earthquake.” It suggests, at least, the occurrence of a seismic upheaval. “Tempest,” in all other instances, is represented by one of three other words.

27. “Even the winds and the sea:” more accurately, “both the winds and the sea.”

28. “Pass by that way:” accurately, “pass through that same way.”

29. “What have we to do with thee, O Son of God! Camest thou hither before the time to bring us to judgment?” This literal

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sense seems to me worthy of preference, although the secondary sense taken in our versions is not inadmissible.

“Thou,” as an auxiliary to the English vocative case, to supply the lack of an inflection, is mostly unnecessary, while it lacks dignity in a place like this, from the fact that it is most usually a colloquialism with a tinge of contempt or of reproach.

31. “Send us into the herd of swine:” merely this and nothing more, in that clause.

34. “Borders,” (R. V.) in this and numbers of places, suits a land better than “coasts” (A. V.) which is now understood of the sea shores.

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## THE SYMBOLICAL VISIONS OF JOHN AND DANIEL TO BE COMPARED.

The last verses of Revelation vii, as we have seen, unequivocally indicate the consummation of Redemption (at least as respecting the pre-millennial “first-fruits unto God and the Lamb”), in the very words of xix:4-6, where the ultimate blessedness of the saved in the New Jerusalem is described: even as the last verses of chapter vi indicate the impending consummation of judgment on this world. These two chapters may therefore be taken together as a general summary of more explicit revelations to follow; thus constituting a Preliminary Outline, in a series of Seven which may be likened to as many progressive charts of one and the same territory, each inscribing additional features within the limits of the original sketch: all harmonious, contributive, cumulative; yet no one of them entirely sufficient for its own interpretation. Their mutual illumination is indispensable; nor is even this sufficient: the light of the prior prophecies, of Daniel, Christ, Paul, etc., must be brought into focus with all the lights of the Apocalypse, if we would hope to penetrate the obscurity of these enigmatic oracles, or to decipher the symbolical characters in which they are written. A further indispensable aid in constructing the lexicon of prophetic language is history: in other words, a certain stage or stages of fulfillment appointed by the Sovereign Revealer in his wisdom, at which, and by which, it shall be expedient to make known some further interpretation.

Our position for the interpretation of prophecy, after all we can gather of the natural or customary effect of prophetic symbols, remains very similar to that of one who has to decipher a document



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in an unknown tongue. In such case, the meanings of the words must be discovered by trying conjectural meanings wherever any word is repeated, until a meaning is hit upon that fits everywhere. Or, it is like selecting from a bunch the key that belongs to a lock. One key fits the keyhole, but cannot be turned: another turns part way, and is stopped: but when a key is tried before whose spurs and notches every tumbler yields in turn, the revolution is smoothly completed, and the bolt slides back; we know we have the right key and the only right one.

We are required to arrive at a consistent and intelligible rendering of the several prophecies in comparison with each other and with history, by means of fixed principles of interpretation and uniform symbol-definitions, strictly applied, and never found wanting. We can secure such principles, definitions and applications, only by a laborious collation of all analogous features and symbols in the several prophecies, together with such historical equivalents as may be ascertained: testing our method at every step by the ready fitness and agreement of every interpretation to every other word or thing in prophecy or history, without the least forcing or straining or coaxing. So far as we can carry such processes to such results, the study of prophecy will be no idle pastime.

In a systematic pursuit of this plan, the first point to be fixed is the common subject-matter of the prophecies. A cursory glance from Daniel to John is sufficient to show this, in a comprehensive sense, as the parallel but conflicting course of two kingdoms throughout the history of this world, from beginning to end; the kingdom of God, and the kingdom of Satan ruling in and through man and the organized powers of the world. This double theme of prophecy engrosses the earlier visions of Daniel; but out of it soon springs a third line of development, that runs like a mixed thread throughout his further visions, as well as the prophecies of Isaiah, Jeremiah, Ezekiel, Joel, Zechariah, and the Apocalypse—these *par eminence*, though all the others have it—and creates for most readers, it is to be feared, an inexplicable medley of paradox and contradiction. This mixed development is the adulterous union and commerce of the once-opposed organizations, which everywhere creates the cardinal and ultimate phase of the grand conflict. Consequently, it becomes the storm centre of all the terrific imagery of judgment and retribution that pervades the messages of the prophets in great part, and of the Apocalypse nearly to

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## *The Key Note of Latter-day Prophecy.*

the end. Church Harlotry is the name of it, and Babylon is the symbolical embodiment of it, in the language of prophecy generally; although certain aspects of the corruption and captivity of the Church from this cause are illustrated strongly at times by other historic types, such as Egypt, Tyre and Sodom. These types are generally expressive of both parties in the spiritual fornication as one, and the judgments are represented as falling upon both in the one person. But when the Church is distinctively denounced as the Harlot, she is called Israel, or Judah, or Jerusalem, in the Old-Testament prophecies; while at the same time, the faithful or repentant “remnant” is called by the same names with the most endearing words of love and promise; greatly bewildering the cursory reader; and not otherwise is it in the Apocalypse. There, too, the “Woman,” or Church distinctively indicated, appears alternately, as the Mother of our Lord, persecuted by the Dragon and fleeing to the wilderness: as the Harlot in the wilderness seated on the World Beast, drunk with the blood of the saints, and become Babylon herself, the Mother of Harlots and abominations of the earth; and yet again, finally, as the chaste and glorified Bride of the Lamb! Thus the Church herself (differing from the world, in a divided choice), splits to these two extremes in character while one in form: the large secession (spiritually) going into the embrace of the world for power and riches and pleasure—into Babylon, and, as the throned mistress of Babylon, becoming Babylon itself in effect, and in apocalyptic title. On the other hand, the “remnant,” true and separated spiritually to Christ, is outwardly mingled, to a great extent, with the unfaithful, an unwilling captive in Babylon, “prophesying in sackcloth” under many oppressions and persecutions, even unto death, at the hands of the united World Beast and Harlot Church.

This, then, is the unmistakable keynote of latter-day prophecy, and the master key to all its great mysteries so far as they are to be penetrated, from time to time, in the progress of events. The development of that great Fourth Power, or World Beast, common to Daniel and the Apocalypse, which is ultimately coalesced with the Harlot Church in a union as absolute as infamous, according to both prophecies, becomes the first object of investigation; to be traced out and brought into clear and consistent completeness in every feature, from the perplexed imagery of so many fragmentary visions and foreshadowings designedly (no doubt) left for late-illu-

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mined and devoutly zealous criticism to gather into unity, in the appointed fullness of time.

The following are the principal documents to be first unified in the picture of the composite World Beast and its history, and from which to draw the coincidences of symbols and operations, prophetic and historic, that will afford mutual and true interpretation for them all:

The Dream of Nebuchadnezzar, as interpreted by the prophet Daniel (Da. ii).

Daniel's Vision of the Four Beasts (Da. vii).

Daniel's Vision of the Grecian Goat and its Impious Horn (Da. viii).

The Explanation and Extension of this revelation by the Angel Gabriel (Da. xi and xii).

The Latter-Day Visions of the other Old Testament prophets

The Latter-Day Prophecies of Christ, Paul, Peter, etc.

The Apocalypse of John.

Of the last of these revelations (the Apocalypse), the portions specially expository of "The Beast," or world empire of Rome as spiritually resuscitated and metamorphosed in connection with the Harlot Church (chapters xi, xii, xiii, xvii and xviii) will be best studied in connection with the prior prophecies bearing directly on the same subject. After that, the series of prophetic visions leading up to and including the final scenes of the present æon, can be studied with clearer light upon them, as well as upon the collateral and corroborative passages of the other prophecies reproduced in a new topical arrangement.

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### TRUE USE OF TRUTH.

We do not always get the good of a thing by fixing our attention upon it. A candle is a useful thing to him who uses it to see his work, but of little use to him who looks only at the candle. So the lights God has given us are not always of most use to those who occupy their minds with studying them. There have been careful students of the Bible, champions of its authority, whose lives showed little influence of its precepts. The Bible is a light to men's feet, and is most honored as well as best used when men walk by it. It is something to be obeyed more than talked about. It offers us indeed the lesser delight which comes with the bare knowledge of the truth, when we see its harmony and its beauty. But it always calls us to go on to the greater joy in the truth which comes with obeying and living it. "If ye know these things, happy are ye if ye do them."—*Sunday-School Times.*



# “Salvation.”

## Evangelization of The Jews

*The Cardinal Issue of the Coming Century.*

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### A MOVEMENT IN ENGLAND.

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A few sterling friends in Great Britain have never been frightened from their well chosen and tested position, by the bitter and calumnious personal attacks upon Mr. Warszawiak; nor yet by the openly predetermined judgment of a local church court packed with the attorneys or social and family connections of a Fifth-avenue millionaire group leagued to cast out their revered pastor, Dr. John Hall, and the despised Jewish missionary, together; nor yet by the stubborn attitude of a subservient majority in a metropolitan Presbytery palpably dominated by the vast and united money interests within it. To the moral perspicacity and stability of those few in Great Britain, with a few of like temper in America, and to their self-sacrificing bountifulness in the desperate extremity of the Mission with which Dr. Hall was united even unto death—is due the continued existence of Mr. Warszawiak as missionary, these two and a half years past, and the keeping up unceasingly of a Mission unceasingly thronged and overflowing with earnest Jewish hearers of Christ's Gospel. Honor and thanks in the Lord to our brave and true brethren in England, Scotland and Ireland ! It was from them the Warszawiak and John Hall Mission originally sprung, and there could be nothing more accordant with the fitness of things, if they who first sent it out, and have always chiefly nourished it, should now reorganize it under their own management.

Much has come to pass in this period: the overthrow of the powerful group of Dr. Hall's and Mr. Warszawiak's enemies (the chief of them an open Jew-hater), as represented by the former majority of Session in the Fifth-avenue Presbyterian Church; their united *hegira* to other churches; the condemnation of their proceedings by the Synod and the General Assembly in succession; and finally, the resolution of reinstatement for Mr. Warszawiak passed by the reformed Session representing the majority in the

# "Salvation."

## *Jewish Evangelization—A Movement in England. 59*

Fifth-avenue Church, after having waited long and patiently for the ecclesiastical obstructions engineered by the still powerful adversaries of truth and inquiry, to be cleared away. These stages of the Providential evolution have now been summed up by the "sterling" group in Great Britain, in a circular which has just reached us, vigorously appealing to their countrymen to make reparation for the injustice into which most of them, like ours, had been misled, by arising now in their might to build and sustain, with us, on an efficient scale, the Mission so signally owned of God in gathering the Jews and scattering the "Christian" forces opposed to it. Although not new to attentive readers of SALVATION, the extracts we make from the British rehearsal of these things will be exceedingly refreshing to them, as to us, in the trumpet tones with which they are echoed from our kindred in Christ and truth beyond the sea. We quote the following passages:

### BRITISH COMMITTEE.

(For the purpose of receiving Contributions and communicating information.)

Dr. Anderson, 6, Portland Place, Brighton.

C. W. Elam Esq., Oakfield, Liverpool.

Rev. Albert A. Isaacs, M.A., 9, Great Bedford Street, Bath.

Rev. Wilfrid H. Isaacs, M.A., "Latimer," Eldorado Road, Cheltenham.

C. Osmond, Esq., Dorchester Lodge, Entry Hill, Bath.

Major-General Stileman, 21, Lewes Crescent, Brighton.

The persevering and anxious efforts of about three years have come to a close. Truth and justice have triumphed over iniquity supported by influence and wealth, as deliberate and unprincipled as any ever presented in the history of Christian Missions. After a struggle with poverty, sickness and the intrigues of adversaries who have dishonored the name of Christian, the demands of righteousness have been heard, and the character and conduct of HERMANN WARSZAWIAK, have been completely vindicated. There are several noble Christians of New York who have aided him in this struggle, but prominent among them stands the name of REV. DR. JAMES G. PATTERSON. He has shared in no small measure in the obloquy, loss and suffering to which Warszawiak has been exposed. But he knew from careful examination that the grounds on which he defended him were sound and tenable, and that the justification of his client would eventually be established.

The Committee desire to recall a few of the leading events of the past. The enemies of Warszawiak and of the New York Mission to the Jews, having again and again made unavailing efforts to bring the work into disrepute, conceived the gross design of having him watched by night and by day by a band of Jewish detectives. One of these men dogging his footsteps, instituted the charge, of which there was not a shadow of evidence, that he had

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been guilty of gambling. \* \* \* This became a matter of investigation by the Session of the Presbyterian Church with which Warszawiak was connected, and of which the late Dr. John Hall was the pastor, and led to a majority (seven to five) [the pastor protesting] deciding the case against him. This was done without any examination of the rebutting evidence which would have shown the utter falsehood of the charge. Warszawiak and Dr. Patterson appealed to the Synod, which met after an interval of about a year. The Synod practically exonerated Warszawiak, and sent the case back to the Session. The Synod had been induced by the enemies of the Missionary to add to this an inquiry into the finances of the Mission. Neither Warszawiak nor his friends raised the slightest difficulty to this additional enquiry: the whole had been ere that time thoroughly investigated, and although in the relief of the wants of the thousands of poor refugees, the Missionary had been indiscreet—not sparing his own slender purse—no moral blame could be attached to the course which he had pursued. The vindictive prosecutor, the Clerk of the Session, a lawyer called Brownell, hindered this examination by assuming a right to appeal from the decision of the Synod to the General Assembly, which was to meet after another interval of nearly twelve months at Minneapolis, 1,400 miles from New York. He and his unscrupulous adherents believed that the poverty of the Missionary and his friends would now draw them from the field. But the vindication of his character was dearer to him than life, and to Minneapolis he went accompanied by his faithful advocate.

At the meeting of the General Assembly every device which wealth and influence could exercise was employed to defeat the ends of justice. But the Assembly on careful examination, not only confirmed the action of the Synod in condemning the decision of the Session, but decided that as it had not been a subject of appeal, the Synod should withdraw that part of their judgment which dealt with the question of finance. The members of the Synod were nettled at this complaint against their proceedings, and showed themselves susceptible to the intrigues of the enemies of Warszawiak, who worked again for a ruinous delay. Although anyone with any pretensions to intelligence could easily understand the Resolution of the Assembly, the Synod ruled that it required explanation. To yield to this would have involved a delay of another year. The Session therefore, which would more than a year ago have exonerated Warszawiak, now took the bull by the horns,—objected to the retrial of a case in which it had been proved again and again that there could be no incriminatory evidence, and passed the following among a series of resolutions:—

*“That the said charges be and they are hereby dismissed, and that Hermann Warszawiak be and hereby is, restored to the communion of this Church as a member in good and regular standing.”*

This brings to the close this hideous caricature of the laws of



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evidence, of justice and truth, and restores Warszawiak to a position in the Presbyterian Church from which only by wicked devices has he been deprived.

A solemn question now arises. *How can reparation be made—not so much to the Missionary—as to the work of the Lord, which has suffered so grievously at the hands of avowed enemies and false friends?*

Scotland, to which, through their own Missionary, the Rev. Mr. Edward, was committed the honor of starting Warszawiak on his great Missionary career; by whom he was set on a pinnacle, and led to believe that the stream of sympathy and help would never cease to flow—Scotland [largely] turned its back on the work. Certain organizations in London, which, when the extraordinary success of the New York Mission reflected some honor upon themselves, showed it a measure of favor, have treated it of late years with dishonest opposition. Papers called “Christian” have propagated all that is false, and have refused to give publicity to anything that is true. Missionaries to the Jews, whose jealousy at the superiority of the work over any effort which they had made, or could make, and whose easy going life was unfavorably contrasted with the incessant labors of Warszawiak, have done all they could to give an edge to the slanders which were circulated. The Jews themselves have hoped by this and other means to defeat and destroy this, the most powerful attack ever made on the stronghold of Judaism. They have employed their own emissaries to bring it, if possible to naught. The hypocrisy of many who posed as the friends of Israel has been made manifest by their unwillingness to meet and face in conference a searching investigation, and by the private circulation of false statements. Dr. Schauffler of New York, whose letters and cablegrams to Miss Douglas were a tissue of falsehood and misrepresentation, has outpoured his bitterness on the son of Abraham. In short this has been a case in which the God of Israel has brought to the test the too general emptiness of a profession of interest in His ancient people.

During all these years of persecution the work has progressed with a power and success, which can only be assigned to the direct blessing of the Lord, and the manifestation of the work of the Holy Spirit. The hall has almost invariably been crowded with anxious and devout worshippers who had nothing to gain, but everything to lose by their attendance. Mr. Robertson of Glasgow, on a surprise visit, wrote that “the place was crowded to suffocation with Jews listening to an earnest and eloquent Gospel sermon from Hermann Warszawiak.” “To see those Jews,” he says, “hanging on the lips of one of their own countrymen, opening up the Scriptures, and persuading them concerning the faith of Christ, brought us back to the days of the Apostle Paul.”

Mr. Wm. Cowper Conant, who has filled the post of Treasurer to the Mission, wrote that he has the largest Bible Class that he has

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ever seen, and that they consist entirely of Jews, who listen with devout attention to his teaching, although it is conveyed to them through an interpreter.

The devotion of the Rev. J. G. Patterson, D. D., to the cause of justice and truth is beyond all praise. There are few who know the loss and suffering which it has involved.

There is no pecuniary offer which the Jewish relatives of Hermann Warszawiak have not been prepared to make, were he only willing to give up his Missionary work. He has suffered the loss of all things—he and his little family have at times been without the means of subsistence, but he has never for a moment drawn back from this holy enterprise. He has been on the point of death through the pressure of persecution and the anxieties of his position. During all these trials nothing could exceed the meekness and forbearance of the Missionary. His devoted wife has had most critical illnesses, and had a full share of her husband's sorrows. But in everything they have shown their determination to spend and be spent in the service of the Lord.

There is now an expectation that a Hall will be built [for this Mission] in memory of the late Dr. John Hall. This would relieve the local Committee of the burden of 1,200 dollars per annum, which they have to pay as rent for the present hall. But in the meantime, the call is the more urgent on the sympathy and liberality of Gentile Christians who know that they are “debtors” to the Jews for their spiritual blessings. Who will respond to this appeal? Who will lay claim to the promise, “blessed is he that blesseth thee”? Who will seek to realize the power of the Master's words, “inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me”?

The Committee will be pleased to receive Contributions toward the support of this work of God amongst the 300,000 Jews of New York.

Every contribution will be fully and faithfully remitted to the Treasurer (Mr. Wm. Cowper Conant) in New York.

### “SALVATION.”

This is the title of the able and interesting Monthly Magazine which is published under the Editorship of Mr. Wm. Cowper Conant. If any profits arise from its sale they will be given to the Mission. The latter part of the Magazine is devoted to some account of the work of the Mission, and to subjects which relate to the Jews. The first part of the Magazine treats on a variety of Biblical subjects, expository and exegetical. The articles are distinguished by a large measure of learning and research, and a masterly vindication of the authority and inspiration of the Word of God. They will repay the careful perusal of those who seek more thoroughly to apprehend “the deep things of God.”

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*Active or Passive Antipathy to Israel.*

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FROM THE DOORKEEPER.

WARSAWIAK MISSION.

It is now going on three years since I was permitted in the providence of God to become “doorkeeper” to this sanctuary which He has chosen to set his name there by marvellous manifestations of the abiding and power of the Holy Spirit. Looking back from the point where I am hoping soon to be relieved of this disproportionate responsibility—looking back from this point over the period of tedious tribulation prolonged by the insatiable rage of a discomfited coterie of powerful Presbyterians with the general consenting or bitter co-operation of the churches and their organs on both sides of the Atlantic; the saddest and clearest instruction impressed by the whole experience on the open and unbiassed mind in which I set out, is this: that Christians hate the Jews, and are thus themselves responsible for the obstinate prejudice of the Jews against the Gospel.

I do not mean that I have found Christian ministers and church members generally active in the persecution of this particular Jewish mission and missionary or of any other. But I do say that I have found them generally, within the circumference of my acquaintance and more public observation, to be not only devoid of the charity that “thinketh no evil” unnecessarily, but also possessed by a profound antipathy that is betrayed by alacrity in accepting every evil report; by a tenacity, impregnable to argument or demonstration, in adhering to an *ex parte* official condemnation for which they could render no reason, to save their lives; or at least, by an indifference to the case, which no appeal for justice or pity could move to consider it at all.

Irrespective, therefore, of its personal relations, the Warszawiak case, whatever be the true merits of it, is a tremendous indictment of the character of what passes for Christianity. If Christians think it their duty, or privilege, to hate the Jews, at least so far as to neglect them without pity in their blindness and perdition, and to presume a Christian Jew to be a hypocrite; then they can manage to regard themselves, so far, with complacency. But if they dare not take upon their souls this diabolical responsibility, they must repent of it, and do the works that are meet for such repentance, or stand convicted, in their own consciences, of high-handed resistance to the Word of God in this regard, and to the supreme charge of their professed Lord to disciple all nations, beginning with His own people, the Jews. They are neither beginning with the Jews, nor even ending with them, but cutting them off altogether! Will not the Kingdom of God be taken from such a Christendom?

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I receive from the daily papers the story of a highhanded and unrebuked outrage by malignant Jews upon the peaceful mission of our brother Philippe Spievacque, at No. 96 Manhattan avenue,



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borough of Brooklyn, New York; lately reopened by him as successor to Mr. Schapiro, and noticed in "SALVATION" for January. Minor but affecting details are added by Mr. Spievacque himself.

The mission has a sewing school for children, Jew or Gentile, conducted by a number of volunteer ladies, on Tuesday afternoons.

The boys from the public school, passing homeward, are wont to insult and disturb these teachers by opening the door, shouting ribaldry and throwing stones and other things into the room. Being unable to hire a janitor to keep them off, Mr. Spievacque found it necessary to stand outside, and as a known Jewish-Christian became a mark for the tolerated intolerance of the Jews in this free—for some people—commonwealth. Incited by the adults, the youngsters began throwing stones at the Missionary, to which, though repeatedly hit, he paid no attention, but stood his ground patiently, rather than go inside, when they would have destroyed the windows, and broken up the school, as had been done on a former occasion. Finally, a stone, thrown by the ringleader of the boys, struck Mr. Spievacque on the cheek, wounding him badly; upon which he pursued the boy in order to get his name for the purpose of a complaint. The chase continued for two blocks, followed by an immense and furious crowd, until the boy found refuge with a Jewish grocer. Here the adult Jews protected him from giving his name, and drove away the Missionary, a howling mob, said to have been a thousand strong, pursuing and hunting him out of every place of shelter from their blows and missiles, which he tried to enter, until at last he reached the door of the Mission, which the ladies within had locked and dared not open. While knocking here, the stones rained about him, the older Jews continuing their shouts of "kill him!" "Down with the apostate!" and many like murderous cries. One of them put a heavy bottle into the hand of a boy, who hurled it with such force and aim that it was shivered to fragments between the eyes of Mr. Spievacque. He fell senseless to the ground, while the would-be murderers dispersed, satisfied or perhaps a little afraid of what they had accomplished, and the Missionary knew no more until he found himself under the care of Ambulance Surgeon Casey, of St. Catharine's Hospital, and was taken to his home.

"Well?" asks the reader.

Well, nothing. Nobody cares. No notice is taken, and nothing is done. It is only a poor Christian missionary volunteer, who in China or Turkey would have protection and redress from the Government, and from the Great Powers, American and other. But this is New York. We believe the 300 or 400 churches of this city contain as many as three or four men who feel called upon to take notice of these things. But then, they are not of any consequence in Church or State. So far, at least, as our 300,000 Jews are concerned, New York is foreign missionary ground for Christian people elsewhere, and they are doing what is done to occupy it, with trifling exception.

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### TAKING OFF THE EDGE.

There used to be a pocket knife for boys, that was “warranted *not* to cut.” Judicious parents often took care to secure a warranty of the same nature, by dulling the edge of a knife before putting it into the eager hands of a child. That was perhaps well in a way, if not altogether so. There is “danger in *playing* with edged tools.” But for business, boy or man must have true edge tools, and it is a false friend, however kindly meaning, who dulls the keen edge for fear it may hurt.

Such kindly false friends sinners have in too many of the spiritual guides of the present day. Those of us who are old enough, either in hearing or in reading, to make the comparison, are keenly sensible of the difference, in this respect, between the present and the past generations of preachers. The severest critic of the faults of old-fashioned or Puritan preaching will be the first to say that taking-off-the-edge was not one of them. On the other hand, at the present day, one who should go about to hear our most gifted and successful pastors (since Finney), would be startled to hear one sermon to saints or sinners, in which “the sword of the Spirit, which is the Word of God,” were manfully *unsheathed*, and laid “sharper than any two-edged sword” to the root either of sin and repentance, or of the self-nature and self-life that must be killed before any man can enter into the Kingdom of God. No: that is more than human nature can be expected to bear. “Our young people,” ’tis said, can never be coaxed into the Church through the strait gate that leaves no crack or loop-hole for self and the world to squeeze through. Truly, it were easier for a camel to go through the eye of a needle; and ‘Who, then, can be saved’—in that way? Thoroughly convinced and assured that they will never be able to induce a soul to accept such a salvation, pastors and teachers bend all their endeavor to lead us around through a “wide gate and a broad way,” that are easy and comfortable, and then from that, by climbing up some other way, into the path of Christian pilgrimage,

Where flowers of Paradise  
In rich profusion spring,  
The sun of glory gilds the path  
And dear companions sing.

That, it is believed, will ‘take.’ It hath a show of wisdom;

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while the preaching of the Cross for our own crucifixion with Christ, seems stark foolishness. But “the foolishness of God is wiser than men, and the weakness of God is stronger than men.” Convinced and assured of this, that there is no wisdom, and no power unto salvation, but that which God has given in his own words, we shall be bold to unsheathe those very words, and say, uncompromisingly, pointedly, to every sinner, in or out of the Church, that he must utterly renounce himself and all that he hath, and take up the Cross, at the very threshold of salvation, before he can cross it and enter in. It is true that “with man this is impossible.” It is even a contradiction in terms, for self itself to renounce itself. But the contradiction is simply that between the natural man, or self, and the New Man in Christ. The new man must be new created, or rather generated, by the Almighty Spirit that generated the Divine Son of Man and that raised up Jesus Christ from the dead. Still, it is within the power of every soul that is resolved on salvation, to accept the terms, embrace the regeneration, and say, by the power of God I WILL! But nothing less than this, and this persistently pursued to the end of life, will meet the case of the lost sinner, or initiate any true individual growth in grace, or contribute aught to the progress of the Kingdom of God in the world—not, though the churches were multiplied a thousandfold, and their charities were to banish want from the earth.

I know that all this is commonplace. Every true evangelical pastor will say, “Of course!” to all this. But why not preach it then?—preach it pointedly and persistently? Well, if too pointed it will prick, make people jump, and jump the wrong way. Another thing: there is now scarce a church in Christendom that would tolerate a pastor who preached in that way. He would immediately forfeit all place and opportunity—not, let us say, to get a living, but—to do good as a minister of Christ. He would be simply turned out on the street, to shift for himself by the hardest, while the world went on to perdition without him.

The dilemma is something of a poser: but there is a solution. The solution is, to *take off the edge*. Bred for the pulpit, and moulded by lifelong practice in pastoral policy, it becomes second nature for the pastor to avoid everything like an edge, or a corner, or a definite shape, or a radical centre, or a forcible expression. Phrases abound, that contain the radical truth, ensheathed by implication or metaphor, but so well worn down on the face and at the corners, by conventional use and wont, that their original shape



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and contents and superscription scarcely obtrude themselves upon anybody's notice. These are safe for the pastor and his 'influence;' they are unterrifying and unirritating, because they are **not** taken to mean anything definite; and the habit of using them **gingerly** has become such a second nature that the man knows no other way to talk, and is himself shocked and antagonized by any one who puts the thing into fresh and pointed terms—none now fresh, as well as pointed, like the words of the Lord Jesus Christ himself, long laid up within the ark for a memorial, but not for use. The innovator, bringing forth things at once new and old, stripped of their burial clothes to the naked substance, is a dangerous person in the church, a disturber, and may split it. "Art thou not he that troubleth Israel?" Give us the smug and unctuous elder who softly purrs the customary sentiments and phrases that disturb no slumber.

There is no antagonism of nature more profound than that between the man of phrases and the man of things, or the man about the outside and surface of things, and the man who strikes to the centre. While they may be friends, and brethren, they are practically incompatible, and hurt each other at every contact. And since religion is now so largely constructed of phrases and observances, the man who must always go to the radical center and the fundamentals, finds no room for himself or his ideas, and remains a forlorn outsider in the midst of the Church. Or, tired of that, and forgetful of the Divine constitution and sacred character of the Church of Christ, he turns come-outer, and sets up by himself outside instead of inside; perhaps to the great relief of troubled Israel. Yet his place is within; and there he is likely to find some good people to agree to what he says, in the abstract; while he will certainly find not so much as that, outside.

However, let me not wait to be told that the modern pulpit, in large sections, has sprung into extreme boldness and plainness of speech. One section is exposing and denouncing immorality in terms shocking to ears polite, and sometimes uncomfortable to pillars in the Church. Another and a growing cult is that of Humanitarianism, whose leaders smite the Church and ministry with no lack of point and edge, for failing in two thousand years to create a millennium of universal peace, plenty and equality, which they must now set about and finish up offhand, by social reconstruction, workingmen's clubs, bowling alleys, and all the other paraphernalia of the Institutional Church. Between all these, is not the recreant

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Church scourged and goaded to the propaganda of good citizenship, morals and philanthropy, with unsurpassably definite and forcible language? This is true, and in it we may perhaps discern a reaction from pointless homiletics on the "graces," and pulpit Talks for the Times. This reaction, however, is not to Christ, but to the "form of godliness" which He patterned for us; while it ignores or even denies, "the power thereof" (or therefor) without which the Gospel is only an enlarged edition of the Law, and still weaker through the flesh than the old law had been, by so much as its demands are higher and more comprehensive.

But, now, is there nothing after all but a deadlock between the Gospel according to Christ and the nature of man? Is there nothing in the nature of man to respond to Christ's demand for followers and partners in the Grand Crusade? In other words, are **there** really none but the mean-spirited, who must be tempted by an easy and fallacious salvation for themselves, to join a half-and-half Church? Nay: there have been heroes, and there are now, of the noblest blood, in the salvation army. There is a kind of men and women, to whom a glorious self-sacrifice with a glorious leader, is not unattractive. Such, even out of Christ, can respond with stern joy to the call for a country's defence, to the death. Such spirits could not be enlisted to "abide by the stuff," and parade at ease in a mock-militant show. The cheap religiosity that is preached to them fails to stir them like a "strenuous life" of conflict for temporal ends. In short, halfway aims of any sort will never draw the kind of souls of whom the Lord makes true soldiers; but set before them the whole purpose of God in Christ, the whole story and the whole prospect, and above all, the King of Glory, for whom to live or die, and you have presented something worthy of their attention, and adapted to engage all that is noblest implanted in the elect of mankind. The world needs a martyr Church as much to-day as ever before. And it is in the world to-day, but not, as a rule, and as a body, within the precincts of our refined Christian civilization.

The seed of a martyr Church is among the children. The purest enthusiasm of self-sacrifice is a gift preeminently to childhood. That most pathetic episode in history, the Children's Crusade, was a marvellous proof of this quality, and the children of African missions have as wonderfully shown it. The life history of almost all spiritual heroes proves the same, by the early resolve in which their devoted careers began. Of course, not all children are thus nobly constituted. But on the whole, it may be decisively assumed

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that chivalrous motives and aims will enlist more children in a Christian career than all the selfish considerations that can appeal to them. Let the captains in the Lord's Host call out the baby devotees, by the highest instead of the meanest motives, and thus pre-empt the pick and flower of mankind for Christ, in infancy; while they, in turn, will draw many of inferior mould after them.

### THE FASCINATION OF SELF-SACRIFICE.

BY REV. S. H. HOWE, D.D., NORWICH, CONN.

The appeal to the heroic in human hearts was the original primitive appeal. It is not certain that Christian discipleship has not subsequently been offered on too easy terms. But the uprising of the Student Volunteer Movement has freshly vitalized this ancient appeal and found for it all its older fascination. The founder of Christianity offered no easy terms and proffered no easy tasks. He offered the cross and promised persecution and the loss of all things. He drove back the half-hearted, and discouraged outright the aspirants for premierships in the new kingdom. His disciples must drink of his cup and be baptized with his baptism. St. Paul did the same. He wanted men who were ready to hazard their lives for the Lord Jesus. It was the fascination of the difficult task that filled the ranks of the early Christian propagandists. And it is this same old appeal to the heroic stuff in the disciple that has so rapidly recruited this volunteer host for service on the field of foreign missions. They have been enlisted as Garibaldi recruited his soldiers, by offering them hunger, cold, battle, and death. Lured by the stimulus of the difficult and hazardous post of duty on the firing line, they have stepped out of the ranks and begged to be sent afield. The response which this appeal has met reveals and revives in a striking way the vitality of the motive which gathered workers in the primitive period, the motive which created the noble army of martyrs. The age of Christian chivalry is with us, the evidence of which we have in this young missionary force gathered in numbers exceeding the provision made for commissioning them.

—*Missionary Herald.*

### HOME AND AGGRESSIVE WORK COMPARED.

Rev. Arthur J. Brown, D.D., one of the secretaries of the Presbyterian Board of Foreign Missions, has contributed to the *New York Observer* a comparison of the Home and Foreign work of the American Churches, which should silence those cavillers at aggressive work, if there be any, who make themselves valuable on the defensive line at home. But the greatest difference between the present needs of home and foreign work is not the immensely superior proportion of the former at all points, in actual labor and ex-



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penditure. It is the fact that in all our cities, and in all parts of the country, every human being has the gospel at his door to be accepted or neglected on his own responsibility, without the slightest obstacle to plead in excuse: whereas, in the great unevangelized populations of Asia, Africa, etc., there is less than an average of one missionary for 300,000 souls perishing without access to the knowledge of salvation! Compare that with the position of the "heathen within the shade of our churches," for whom one New York pastor complains with as remarkable an unconsciousness of the self-refuting effect of his own phrase, as of the vast contrast of "the shade of our churches" on the streets of New York to the shadeless desert of the unevangelized billion of souls abroad. Here in this city, according to the report of the Charities Organization Society, there are no less than 3,350 organized religious and philanthropic agencies at work; while 1,003 churches, one for every 2,468 persons, cast their benignant shade on twenty miles of New York streets; and the bare annual interest on the property (to say nothing of the vast current expenditure), would about equal the entire sum raised in the whole United States for the evangelization of the rest of the world. Our other great cities do still better than New York, and the country districts doubly better than they! St. Louis has a church for every 2,800 persons; Chicago, one for every 2,081; Boston, one for every 1,600; Minneapolis, one for every 1,054; but in the United States as a whole there are, one church for every 387 persons, one Protestant minister for every 800, one Christian worker for every 48, and one communicant for every five!

All this is not to say that we are doing our duty by America. Many gaps of various kinds cry out against us: and the greatest of them all is in the sincerity, the spirituality, and the consecration, of the twenty per cent. of communicants, and in the spirituality and fullness with which the fundamentals of Christ's word are preached on their behalf.

### NEW NATIVE HELPERS IN TURKEY.

Many of the orphan boys who, since the time of the massacres, have been reared in orphanages have become teachers. One of the most hopeful features of the work in Turkey at the present time is the acceptance by the old Gregorian church of teachers who have been trained in schools under the care of our missionaries. One missionary reports that in connection with his station no less than eleven village schools are under the care of these boys. The boys are in full sympathy with evangelical ideas, and most of them are believed to be truly converted, yet they are still connected with the

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Gregorian church and are accepted as teachers in its schools. It is not expedient as yet to publish all the facts in this connection which are just now affording our missionaries great encouragement.

—*Missionary Herald.*

The Roman Catholic missionaries outnumber ten to one the whole Protestant missionary force in Turkey of all nationalities.

A Missionary writes: "We are exceedingly distressed that throughout the country there are so many places left without any spiritual leader. Unless able to minister in some way to these small churches and communities, they will inevitably become extinct. O for grace to do what we as missionaries ought to do to make up the deficiencies of others!"

### CHINESE CHRISTIANS.

The English Church mission at Kienning, has been driven out no less than six times, and the remarkable fact is that it is now learned that through all the troublous period, when the missionaries were obliged to flee, the native converts maintained Christian worship, and on the return of the missionaries, they found thirty persons waiting for baptism.

### MISSIONARY SACRIFICES.

A recent letter from the Marathi region says the famine is piling on the expenses for the boarding school to about three and a half times its usual cost. To send the children away means to some of them starvation, and to others the loss of all that has been done for them, as well as an injury to the work. A small percentage of the rate at which missionaries are giving would provide a great sum. One missionary, whose name we will not give, writes, "So far as I now see I must take about \$600 from money laid by for the education of our children, to meet the expenses of our work to the end of this year. Then for next year, what? I have no heart to write about it."

### SOMETHING THICKER THAN WATER WANTED.

One missionary piteously entreats from Americans versed in watery finances some recipe for watering the \$45 which he has for his work, so that it will do the work of the \$200 which he needs.

### A MASS MOVEMENT IN INDIA.

Rev. H. C. Hazen, of the Madura Mission, confirms the expectation that the conflict between the Shanars and the Maravars, growing out of the claims of these two castes, would result in the determination of the Shanars to forsake Hinduism *en masse* and place themselves under Christian instruction. The need is for men and means to seize this great opportunity.

### THE SUPERIOR CHRISTIAN ASSOCIATION

is a corporation having for its object the evangelization of the Lake Superior region, which embraces Northern Minnesota, Wisconsin and Michigan.

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## *The Superior Christian Association.*

The center from which this association works is Mellen, Wis. At this point, by the courtesy of the Wisconsin Central Railroad Company, we have eighty acres of land, to be used exclusively for this work. Upon it is to be erected a building, designed for a Training School and Rest Home for the workers.

We have been blessed in securing the coöperation of workers from the Bethany Home, Chicago, who, like ourselves, have started out on distinctively the same faith lines, and who are devoted to soul-winning and Bible teaching. Some expect to assist in teaching in the school along different lines—Bible study, languages, music, etc.; others working with us in various capacities; thus making the new home a Northern Bethany.

The plan is, to keep a trained Bible teacher on every destitute field, to hold Bible classes, children's meetings, Sunday schools and evangelistic meetings.

The work is entirely supported by the free will offerings of those upon whose hearts God has laid this work. No begging or soliciting is done except from the Lord.

The appalling need, after all, is for consecrated workers—workers who are willing to lay down self and all self-interest for Christ—who live only in and for Him—whose zeal will not flag under encouragement or discouragement—who will be willing to enter into the actual experience of Paul, "In journeyings often, in perils of waters, in perils of robbers, in perils by my own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in weariness and painfulness, in watching often, in hunger and thirst, in fasting often, in cold and nakedness.

Will not every Christian, into whose hands this falls, "Pray the Lord of the Harvest to send forth laborers into His harvest" and to "supply all their needs according to His riches in Glory by Christ Jesus?"—J. O. Buswell, Superintendent.

### ANOTHER CHRISTIAN DAILY PAPER (SAMPLE WEEK.)

Great and general interest has been excited by the announcement that Rev. Charles M. Sheldon (author of "In His Steps," or "What would Jesus do?") has been granted the control of the *Topeka Daily Capital* for one week in March, to show what a Christian daily paper would be. Those interested are sanguine that the demonstration will have great and far-reaching influence. If they had enjoyed (?) the experience or intimate observation of the present writer, in such efforts, already repeated at least three times, and long sustained, with large investments, we believe their expectations would not now be such as to lead to so great a disappointment as seems to us in store for them. Considered not as a beginning and basis, but as one of the proper branches, of society regenerated by



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the regeneration of men by the Holy Spirit, a sanctified daily paper is an object of our unceasing desire, and if the Almighty Lord were pleased to work a miracle and give it in advance of society's conversion and as a means thereto, who could more heartily rejoice? It might, perhaps, prove the harbinger, and largely the means, of an equal miracle in the conversion of the so-called religious press from desecration of the Gospel by the pursuit of riches, and from falling into consequent temptations and snares, and into many foolish, false and hurtful advertisements, and other courses, positive and negative, which contribute to drown men in destruction and perdition.

But let not Christians build their hopes on apparent means or nullions, except as they may be chosen of God to bring men to the knowledge of the truth as it is in Jesus and in Jesus only, and by the power of the word and Spirit of the Almighty.

### "THE AT-ONE-MENT BETWEEN GOD AND MAN."

The above is the title of a volume of five hundred pages, by Charles T. Russell; published by "The Watchtower Bible and Tract Society," Allegheny, Pa. The copy sent us purports to be one of a twentieth thousand, and Volume V. of the "Millennial Dawn Series." The price in paper covers is twenty-five cents. The same institution issues "Zion's Watchtower," a semi-monthly of sixteen pages at one dollar a year; the "Old Theology Quarterly," for the promotion of Christian knowledge (present number, 44) at six cents a year; and a catalogue of religious tracts and booklets, forty-four to one hundred and twenty pages, at five to ten cents each.

We should have been glad to commend the book called "The At-one-ment," for many good things met with in a partial examination, had not that examination been arrested by the interposition of a sermon by Mr. Russell, marked to the Editor by some unknown friend, in the "Watchtower." This sermon discloses a scheme of second probation, argued from such amazing distortion of prophecy and disregard of the direct instructions of our Lord himself, and with such bitter denunciation of that which is undeniably the consensus of the Living Church Universal in all ages, that we dare not follow the pleasanter course of letting it pass, without warning our readers, not only of the anti-scriptural teaching, but also of the profound incapacity for reasonable and consistent interpretation, that indicate a religious teacher to be shunned and discountenanced, in spite of the lines of truth which he has not yet missed.

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## Critical Study of the Bible.

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### THE POST-DILUVIAN PARTITION OF THE WORLD.

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With regard to the confusion of tongues—after all—what more subtle and mysterious repellent force may have lain at the disposal of Omniscient Providence in some intrinsical polarity of our expressive as well as our receptive susceptibilities—answering to the very obvious polarity of temperaments in their inarticulate converse of attractions and repulsions—may be worth considering among the inscrutable possibilities that round on every side the limited reaches of our thought.

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The impossibility of subjecting the jarring self-wills and self-interests of men to a common government, in a condition of union and security, was demonstrated in the first endeavor to realize such a condition. Nevertheless, the endeavor has never been wholly given up by mankind, and it has been urged with sanguine hope, and with some encouragement, in this 19th century. But present indications of the final failure of all the forms of voluntary government into which the nations of the earth are slowly modulating, point to a second Babel from the internal anarchy of a too secure and pacific age. It may be the mission of communism and nihilism to give the final proof that short of the promised kingdom of Christ, the coveted strength of order in union and peace can never be realized.

God's pledge to uphold the New World of Man, as a foothold for Redemption and the Messiah's kingdom, involved the introduction of Messiah's rod. “Thou shalt rule them with a rod of iron, and as the vessels of a potter they shall be broken in pieces.” Henceforth, Man was to be governed and restrained. Note the first great statute of the new order: “And surely your blood of your lives will I require: at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man.”

The power and wisdom of the Coming One now began to prepare his way. The means employed were largely in the passions, circumstances and necessities of men: the shortened and thus crippled life; the discordant tongues; the desperate misunderstanding and suspicion; the hostilities of divided and jealous races; the accursed genius of predatory captains and imperial despots. These forestalled in the main the opportunity of luxury and the impunity of

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indolent self-indulgence which probably may have been conditions of the mortal decay of the antediluvians and later of the sequestered dwellers in the vale of Jordan. Babel was mercifully forbidden to organize again a universal commonwealth of man, in which all his powers might be united in the pursuit and protection of the purposes of an imagination that was only evil continually.

Nimrod, son of Cush and grandson of Ham, was already at the time of the Dispersion pre-eminent as “a mighty one in the earth” (Genesis x: 8). The word rendered “mighty one” is the same that is translated “giants” in the story of the world before the flood: referring even more to monstrous violence than to monstrous size. Nimrod was primarily “a mighty hunter:” in a primitive condition of the new world, largely demanding the hunter’s skill and prowess; and the qualifying phrase “before the Lord” indicates a presumptuous or impious type of hunter, and a ready hunter of men. In the contention at Babel his aggressive character naturally played a leading part. Already famed and admired for prowess as a hunter, the new field of human collision and conquest called him of course to the front. Thus was naturally secured to Nimrod and his following the possession of the unfinished stronghold: “The beginning of his kingdom was Babel:” to which Moses adds the names of three other cities whose extensive ruins, though unidentified, still roughen the Chaldean plain. Modern discoveries in these Mesopotamian ruins have refuted the opinion long held by ethnologists, that the Babylonian empire was first founded by Shemites, and have left no doubt of its Hamitic origin, even in the minds of those who have no reverence for the Bible.

In direct connection with the statement of Nimrod’s assumption of power at Babel, we are informed (Gen. x: 11) that Asshur, son of Shem, went forth out of that land and built Nineveh, three-hundred miles to northward. Whether Asshur (whence the name Assyria) was driven out by force, or by mere aversion to the Hamitic regime, it is clear that, for his part in the dispersion at Babel, he withdrew with his tribe and following, and became their leader in the establishment of a new capital, at what then seemed a safe distance, in an upland country more favorable to the development of restrained and temperate character. It is evident, therefore, that the Assyrian empire, though first in predominance was second in origin. It was founded early in the second century after the flood, at least two hundred years before the birth of Abraham. There, most likely, dwelt Noah, the remaining two-hundred years of his life, and possibly saw the infant Abraham, born of the most loyal and pious line of his descendants; the line of Eber, the original of the grand historic Hebrew name. There, too, the venerable Shem remained supreme in counsel and patriarchal priesthood for yet another hundred and fifty years. It is possible, of course, that the Assyrian capital may not have been founded in the most pious spirit, or of the most pious elements then existing, and may not have been blessed directly with the primacy of such patriarchs as



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Noah and Shem. But there can be no doubt that the better influences of that day of unexhausted fear and piety, following close on the most tremendous manifestation of the justice and power of an invisible God, were long potent in the northern capital. The superior sort of population engendered and attracted by such influences, with their naturally faster growth and better order and greater wealth, sufficiently account for the fact that the Assyrian empire, though second in origin, and secondary for the moment in position, was first to acquire predominance, and maintained it until corrupted in its own security and luxury, and overthrown, nearly fifteen-hundred years later.

Whatever the nature of the explosive cause of the dispersion from Babel, it is evident that the Japhetic race took up their north-westward march ultimately of empire, at the same time with the Asiatic movement of the Shemites. Within two-hundred years we hear of "this Eliezer of Damascus," Abraham's steward; and prehistoric antiquity also enshrines the fame of Troy, of Tyre, and of Tarshish. The land called Phœnicia, broadly including these famous and foremost centers of primitive commerce and arts, fell first in line (geographically) to receive the impress of the Japhetic genius, and clearly bore it at the head of ancient civilization long before the sons of Japhet spread their ever adventurous sails towards the European and still remoter western shores. I do not forget that Phœnicia, though so characteristically Japhetic, and also Canaan, south of Phœnicia, though distinctly named from the son of Ham, are both classed as Semitic, by ethnologists, on the ground of kindred language. But if the interpretation of the confusion of tongues which I adopt is correct it would follow of course, that all three of the separated races developed their more immediate or Asiatic civilization with a substantially common and Semitic language. Hence, their distinctive characteristics in language should be expected only from the later development of their contrasted temperaments under the contrasted influences of their respectively Asiatic, European and African environments. The broad contrasts between the Shemites, the Phœnicians, and the Canaanites, in temperament and history, seem to me to forbid the belief that any two of these divisions belonged to the same division of Noah's family.

The Hamitic race did not long, if at all, remain united at the primal seat of empire which they had siezed. Mizraim and Canaan, at least, could not abide, or could not abide with, the sons of Cush and the tyranny of Niurod. Mizraim and his (their) tribe followed southwestward the semi-tropical line that seems to have always held the sensuous Hamitic race, and planted the Egyptian monarchy, perhaps simultaneously with the Assyrian. At the same time, or nearly so, Canaan, destined to be the specially degenerate and accursed branch of Ham, diverged a little northward, settled on the "glorious land" of Palestine, and ultimately gave the vale of Jordan, once likened to "the garden of the Lord," the blighting fate and fame of Sodom and Gomorrah under the Dead Sea. At

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first, however, we can trace a distinct superiority in the tribes of Canaan's elder sons, notably Sidon and Heth, in the hill country west of the Jordan, and in the north; witness, the amity and alliance of Abraham with Mamre the Amorite, and the sons of Heth; also the sacred figure of Melchizedek, “priest of the Most High God.” Yet we learn from the same annals that the degeneration of those tribes, though not then complete, was within four hundred years to follow their lowland kindred to the extreme that only extermination could remedy. There are three cases of this kind in history: the world before the flood, the cities of the plain, and their sister cities of Palestine.

The three sons of Noah were, as we have remarked, three controlling types of men, whose marked peculiarities were inherited by their descendants and shaped the destinies of their respective races and of the world. The qualities of Japheth, the oldest son, may be inferred from the choice of climate and country made under his leadership, as well as from the pre-eminence of his descendants in arts, commerce and enterprise. Among his grandsons we read (Gen. x:4) the names of Tharshish, Kittim, and Dodanim. The first of these names is perpetuated in one of the most famous commercial centres of prehistoric antiquity. The second (usually “Chittim”) was an ancient Hebrew synonym for Mediterranean Europe generally. The third (Dodanim) may perhaps be identified in the Dardanidæ of Troy.

Such was the westward-moving race of Japheth: who gave the original basis of fact to the oft-repeated maxim,

Westward the star of empire holds its way:

adventurous by land and sea; with their energetic temperament choosing from the first the higher regions and more bracing climates that are favorable to industry and that afford best materials for the staple metallurgical and textile arts in which that race has been pre-eminent from time immemorial, as in Damascus and Tyre; foremost in letters, commerce, navigation, and colonization, as Phœnicians, Greeks and Romans, and in the modern Old and New England; slowest and latest to enter the lists of international strife, in all ages, but therefore best equipped in the end, both morally and materially, for bearing down all opponents and mastering the world—as they have thrice done.

The character of Ham alone is expressly shown by the sacred historian; but his type also is so strongly reflected in his historic descendants (long since historically extinct) that it might be accurately inferred and reconstructed from their history alone. Ham's impious and lewd behaviour towards his father (Gen. ix: 22) in contrast with the delicate reverence of Shem and Japheth on the same occasion, together with the prophetic maledictions and blessings distributed accordingly, throw a flood of light on the course and causes of events in that time and for ages afterwards. We find Ham's descendants tending southwestward, as if attracted by the

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softness and spontaneous luxuriance of a semi-tropical climate that suits and fosters a sensuous and passionate temperament. Hunting and war are the most industrious and productive pursuits to which such natures, typified in the pre-eminent Hamite, Nimrod, usually incline. Such pursuits are the natural vent of exuberant physical vitality unspent and uncurbed by patient, useful toil. Add Hamitic impiety to such a temperament, and we have the type complete of that primeval oppressor and scourge of men that left its monument to the end of time in the cruel sublimity of the pyramids, and that reared the tyrannous walls of Babylon to tax the defensive energies of mankind and thus to develop better and still mightier powers for their own overthrow.

It is exceedingly significant, that the curse of servitude incurred by Ham's obscene impiety (not by an exceptional but a characteristic instance) and permanently bequeathed by prophecy to Canaan as already the most notable inheritor of his father's worse qualities: (or, perhaps rather, in the representative sense of primogeniture): was but temporarily and partially absorbed by Canaan's own descendants, although they were partly exterminated by Joshua and afterwards permanently subjugated by the oriental empires; so that the only trace which history finds of their existence is found in their political extinction. But, notwithstanding the fact that the primitive seat and promise of empire seemed to be with the other descendants of Ham, and was maintained on the whole, with fluctuations, in Egypt and Babylon for seventeen centuries; nevertheless, the slow-working retribution ingrained in the Hamitic nature overcame at last its early prestige, and humbled the haughty despotisms of Egypt and Babylon into dust under the feet of Shemitic Medes and Japhetic Greeks, Romans and Britons: dust in which their descendants grovel to this hour. Not only this: all Africa is darkened to this day with the same inheritance of degradation, and for ages has poured forth the posterity of Ham to be “servants of servants” in all the lands of his brethren.

Meanwhile, however, the race of Ham long held the ascendant over nations and ages, by the audacious, arrogant and aggressive violence that has usually been the origin of empire, and his

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—tyrant blood, o'er nations wide,  
Rolled to a thousand thrones its execrable tide.

Thus the wisdom of Divine Providence, which was “foolishness” to men, of that day or this, turned to account the worst elements of the human race for the primary stage of both discipline and development.

The prophetic curse pronounced upon a branch of the impious younger son was slow in coming to pass, and for nearly a thousand years slept on a temporary and partial fulfilment in the subjugation of the vale of Jordan by the kings of the East, before Joshua at length began the conquest of the land of Canaan. The blessing



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and dominion of Shem was yet five hundred years longer in coming to its distinctive fruition, temporarily under Solomon, and again temporarily under Cyrus and his successors, and it yet again waits in the syncope of Israel “until the fulness of the Gentiles be come in;” while the inheritance of Japhet in “the tents of Shem” never began until Alexander the Great, followed by the Romans, laid Asia under tribute to the “isles of the Gentiles.” After the Romans, the race of Shem came again into power under Mahomet; and now European Japhet once more inherits the tents of Shem and marches with still encroaching and irresistible progress towards the domination of all the Hamitic as well as Shemitic populations of Asia and Africa. Nevertheless, Shem uplifts again in amity with Japhet his eternal branch, the reviving and returning and inextinguishable Jew!

How Divinely Omniscient and Almighty was the æonic reach of Noah's inspired prophecy, let our own inheritance of Shem's Messiah and of Abraham's covenanted blessings tell: let Christian Britain and America exalted to world-wide empire through the Great Son of Shem, and dominating the prostrate populations of Asia and Africa, attest the slow long certainty of both the prophetic promise and the prophetic curse. The Divine inspiration of Noah, and the historical authority at least, of Moses, are set high above rational skepticism and above all human comparisons, by this one miracle of foreknowledge alone. The prophecy against Ham—so incredible at the time, in its defiance of all apparent probability; so amazing now, in the mysterious method and in the cumulative completeness of its fulfilment—was but a minor branch of the threefold miracle by which this wonderful passage in Genesis demonstrates the presence at once of a Divine Ruler and of a Divine Oracle in the world. “God,” said the prophetic patriarch, “shall enlarge Japhet, and he shall dwell in the tents of Shem.” This then mysterious oracle, unless through further and private inspiration, could have revealed but little of its vast significance to the prophet himself. Yet, although mainly intelligible only by the light of its fulfilment, it has nothing of the ambiguity of the pretended oracles of idolatrous shrines, capable of being construed to suit either of two inconsistent events. It is wonderful doubly in the obscurity of the words and in the clearness of the facts that interpret and expand the words; in the simplicity of the terms and in the overwhelming vastness of the results unfolded from them and still unfolding like the growth of Lebanon from a handful of germs. “God shall enlarge Japhet”—to universal empire in arms, laws, arts, letters, and culture, from age to age, throughout the world. “He shall dwell in the tents of Shem”—co-inheritor of the Divine Revelation and Redemption born in the tents of Shem with all the pre-eminence which supernatural illumination and power can impart: hence, returning as a beneficent invader of the tents of Shem with his aggressive civilization, arts and arms.

Nevertheless: “Blessed be the Lord God of Shem”—or, “Blessed

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be Shem of the Lord God”—either way implying the spiritual exaltation of Shem's grand representative, the race of Abraham, through whom the Revealer of God and Redeemer of man came into the world, and the Divine Oracles that are the light of the world were given and preserved. Moreover, the general type of human nature sent forth in Shem is distinctly limned in these terms of blessing as interpreted by facts such as these—the peculiar peacefulness of Asiatic character and history, now and of old, except as broken by foreign and more violent elements; the peculiarly stationary life of the Shemitic race, both geographically and socially; the contemplative character exhibited through the primitive astronomers and “wise men of the East;” the less impure and brutish type of their very idolatry, as compared with that of other races; the virtues of the Medes, personified in Cyrus, still conspicuous amidst the debasement and cruelty of the heathen world two thousand years after the flood; the origin and preservation in Asia of the purest systems of religion and morals known to non-christian races, in the teachings of Zoroaster, Confucius and Buddha; in fine, the peculiar religiosity of the Asiatics, and what is most singular of all, their practice of subjecting themselves instead of others to cruel tortures in expiation of sin; all these facts unite to justify our idea of Shem as specially embodying the Godward side of human nature, and as sending forth that type of man which, not only in the person of the Hebrew Christ, but also in the promised faith of the Hebrew race, shall eventually head the Divine Kingdom on earth, after the fullness of the Gentiles shall have come in: the office of the progressive Gentile intellectuality and organizing power over nature, human and material, having been fulfilled in furnishing forth the world for its ultimate and blessed destiny.

Rawlinson summarizes the testimony of the Mesopotamian ruins, as proving, in accordance with the book of Genesis, the identity of the Hebrew and Assyrian stock; the Hamitic origin of both Babylon and Egypt, and the great superiority of the Assyrian (Shemitic) civilization over that of Babylon and that of Egypt. Shem seems to have lingered, peaceful, pastoral and religious, in the Northern East, until, about 350 years after the flood, and before the spiritual monotheism of his main patriarchal line had become quite corrupted, Abraham was called out to wander westward and walk with God, a pilgrim in a strange land, and to become the Father of the Faithful, even of many nations. Shem himself, who was still living, has been supposed by some to have been that august priest of the Most High God and King of Salem (Peace), who flourished in Canaan in Abraham's time. But that locality, and the improbability of his having emigrated with the race of Canaan so far from the Shemitic home, makes the conjecture a difficult one to accept. The son and the grandson of Abraham, successively, were sent back to the paternal East to seek wives uncontaminated by the heathen

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abominations of the everywhere dominant race of Ham; although Rachel's "teraphim" (seraphim or cherubim) gave evidence that a sensuous corruption of worship had now begun to creep into Shemitic households. These interesting symbols, respecting which so great confusion has prevailed, were identical with the "seraphim" (same word, indeed) which were placed at the gate of the lost Paradise, and that later were established over the mercy seat of the ark of God in the wilderness; such too as were seen in the visions of God by Isaiah and Ezekiel, and the Apocalyptic Seer. The most probable interpretation of them, from all these instances taken together, is that they were symbols of the created universe in its several ranks of living creatures (as they are called in the Apocalypse) considered as a dwellingplace of the Creator, or sacred temple from which—not to which—perpetual adoration arises. The possession of these sacred symbols in the family of Laban, was characteristic of the Shemitic cult, and we find no genuine survival of these antediluvian religious symbols in any other part of the human family. How far in that race the heathen inversion of their meaning from symbols of worship to objects of worship, may have extended, in the household of Laban and in the posterity of Jacob's wives, we may only conjecture from the words of Joshua to the people of Israel (Josh. xxiv: 2) to the effect that the parents of Abraham were already polytheists; and from the reformation which Jacob had to make in his family by putting away their strange gods (Gen. xxxv:2) on the eve of his final return to Bethel and the God of Bethel, by Divine command.

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## Critical Study of the Bible.

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BIBLE REVISION REVISED.

MATTHEW IX.

v. 2. It still seems to me that "paralytic" is more intelligible to the English reader in general, than "sick of the palsy;" since "palsy" is popularly always associated with that form of it called *paralysis agitans*,—a shaking condition. "A paralytic laid upon a bed" (*beblēmenon*) not "lying" as in both versions. "Child (*teknon*) (thy sins are forgiven thee)" is literal, and a more tender epithet than "son."

4. "Why dwell ye in your hearts on evil things" (instead of taking notice of the transcendent authority that excludes them). This is exact translation, as is neither of the versions, and gives a better and deeper sense than that of merely "thinking evil."



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5. “For which (*ti*) is easier: to say [with authority] Thy **sins** are forgiven thee? or to say, [with power] Arise and walk?” This seems to me better English, and more pointed (as punctuated) than either of the versions.

6. *Exousian* is a pregnant word, combining authority and power—or power by authority—and is rarely translatable in either sense alone. But here *authority* (to forgive sins) is evidently the proper word to choose, rather than “power” as in the versions both.

8. “But” (when the multitudes saw it) is a strange sense for modern learning to give to *de* in such a place as this, where “and” is equally correct and more suitable. Apparently the Revisers followed the A. V. in this, from consideration of the following verb *ephobēthēsan* as translated by them, “they were afraid.” This is literal, as “they marvelled” (A. V.) is not. But does it go well with the context, “they glorified God?” “They feared,” would be a slight change, and equally literal, but would indicate what might be called “godly fear,” rather than the dread suggested by the Revisers’ phrase.

9. “Sitting at the receipt of custom” (*telōnion*) and “sitting at the place of toll,” are poor translations both; and the latter (R. V.) especially, since “toll” is a limited form of taxing, popularly understood of road-gate fees, or else of toll taken from goods. Seat or place of taxation, or custom-house, would more exactly suit the case.

10. There seems to be no reason for replacing with the modern use of chairs, the ancient oriental attitude of reclining at the table, which is always expressed by the evangelists (*anaklinō*, to lie down, or else *anakeimai*, to be laid or placed up.) The latter verb, passive, seems usually to denote the raised or distinguished position given to guests, or persons in honor: “the uppermost places at feasts,” which the Pharisees loved. Once, it is used in the sense of laid up, or laid out, in death (Mark v: 40): “where the damsel was lying”—properly *laid*, of course on a raised couch, a ruler’s daughter. In the present passage, Jesus and his disciples, as also Matthew’s publican friends, were all guests, *anakeimenoi*.

11, 12, 13. Emendations scarcely noticeable, but accurate, occur in the revision of these verses. But the dropping of *eis metanoian* (“to repentance”) is noticeable, well authorized, and also felicitous. Yet the intrusion of *the* in the same clause (not in the text) is unnecessary, and seems to imply that there are “the righteous.” He said “I came not to call righteous [men], but sinners.”

# “Salvation.”

## The Residue of Prophecy.

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### THE KINGDOMS OF THIS WORLD, AND THE KINGDOM OF GOD, IN PROPHECY.

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Highly appreciating, from experience, the labor, physical and mental, and even difficulty, of gathering into their proper connection the scattered prophecies here discussed, we will now introduce, before resuming our expository readings in the Apocalypse, a full-text concordance of those prophecies, which will be convenient to the reader of this volume, for the verification of references already made and hereafter to be made in the course of these studies.

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The Divine Oracles on this subject are chiefly given in three symbolical outlines, progressive and complementary:—The Human Image of Nebuchadnezzar's Dream; The Natural Beasts of Daniel's Visions; and the Satanic Beast of the Apocalypse: each subjected eventually to a retributive, destructive and regenerative final Power, the Kingdom of God. The symbol of this ultimate Power in the Dream is a Rock, cut out of The Mountain (Zion) without hand, which smote the Image on its feet and ground it to powder, and became a great Mountain and filled the whole earth. In Daniel's visions, it is the fiery Throne and Judgment of the Ancient of Days, and the Everlasting Kingdom of the Son of Man. In the Apocalypse, likewise, appears the judgment of the Satanic Beast by the Coming of the Lord with the armies of heaven, its destruction in the lake of fire (as in Daniel, “given to the burning flame”), the chaining of its master spirit, the Dragon, and the possession (also as in Daniel) of “the kingdom and dominion, even the greatness of the kingdom under the whole heaven, by the peoples of the saints of the Most High.”

A Synopsis of Prophecy, condensed into the severest simplicity as it were of algebraic signs, is given in the first chapter of Zechariah:

“Then lifted I up mine eyes and saw, and behold, Four Horns. And I said unto the Angel that talked with me, What be these? And he an-

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swered me, These are the Horns that have scattered Judah, Israel and Jerusalem. And the Lord showed me Four Carpenters. Then said I, What come these to do? And he spake, saying, these are the Horns that have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the Horns of the Gentiles which lifted up their horn over the land of Judah to scatter it.”

“All the horns of the wicked also will I cut off; but the horns of the righteous shall be exalted.” (Ps. lxxv.)

The latter-day scope of this prophecy (although primarily intended for the encouragement of the faithful in the First Restoration) is implied in the numerical symbol Four. This may be taken to indicate the entire succession of four world powers predicted in the visions of Daniel; or the numeral may be taken in its ecumenical sense, as in the figure of the four winds in Rev. vii. and the four angels bound in the Euphrates, Rev. ix. But however taken, the prophecy cannot be confined to the then immediate future or to any period as yet reached: for we have not yet seen the completed “fraying,” or even the suspended activity, of the Horns that have scattered Judah, Israel and Jerusalem.

In the revelations of Daniel (ii and vii) the Synopsis is expanded. as to the Four World Powers, in two symbolical aspects; under the image of a man (ii) as human in form and agency; and as brutal, bloody and predatory in character, under the imagery of beasts of prey (vii); to which the Apocalypse of John adds their essential character and final development as demoniacal, and enthroned by the power of the Dragon.

The human and formal aspect of the kingdoms of this world is represented in the first vision (Nebuchadnezzar's Dream) by four imperial types in one body; suggesting the unity of the evolution from first to last.

Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay.

Thou sawest till that a stone was cut out without hands, which smote the image upon his feet of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together and became like the chaff of the summer threshing-floors, and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain and filled the whole earth. (Da. ii.)

“The Stone which the builders rejected, the same is become the head of the corner \* \* \* on whomsoever it shall fall, it will grind him to powder.” Mt. xxi. 42.

In the second vision of Daniel (vii) the moral aspect of the four world empires, as Brutal, is also shown in four historic symbols, correspondent to the former:—



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## *The Kingdom of this World, and of God.*

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I saw in my vision by night, and behold, the four winds of the heaven strove upon the great sea; and four great beasts came up from the sea, diverse one from another.

*The Angel:*—These great beasts which are four, are four kings (empires) which shall arise out of the earth. (Da. vii: 17.)

Their Satanic character, intrinsic and ultimate, is developed in like imagery by the Apocalypse (xiii):—

“I saw a Beast going up out of the sea, having seven heads and ten horns, and seven crowns on his horns, and names of blasphemy on his heads. And the Dragon gave unto him his own power and throne, and great authority.”

The first Oracle continues:—

This is the dream: and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory; and wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thy hand, and hath made thee ruler over them all. Thou art this head of gold. (Da. ii. 36-38.)

Then the vision of Daniel vii gives the original brute aspect of Nebuchadnezzar's empire, and adds the ameliorative modification which it underwent through the agency of captive Israel and the presidency of Daniel—with a hint, perhaps, of the disciplinary humiliation and enlightenment of Nebuchadnezzar himself:—

The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth and made stand on the feet as a man, and a man's heart was given to it.

*The Dream:*—And after thee [the head of gold; or lion] shall arise another kingdom inferior to thee [the breasts and arms of silver, or bear—Medo-Persian.]

*Vision of Daniel, vii:*—And behold, another beast, a second, like to a bear, and it raised up itself on one side [that of the Medes], and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it: Arise, devour much flesh.

and another third kingdom of brass [the belly and thighs of brass—Macedonian or Alexandrian] which shall bear rule over all the earth.

After this I beheld, and lo, another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.

*In the Apocalyptic Vision*—a conglomerate of the preceding three—

“the Beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion.”

*The Dream:*—And the fourth kingdom [Roman, the legs of iron] shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things, even as iron that breaketh all these shall it break in pieces and bruise.

*The Angel:*—The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down and break it in pieces. And the ten horns out of this kingdom are ten kings

# “Salvation.”

*Vision of Daniel:*—After this I saw in the night visions, and behold a fourth beast, [Roman, the “legs of iron”] dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it. And it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and behold there came up among them another little horn, before whom three of the first horns were plucked up by the roots; and behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

And whereas thou sawest the feet and toes part of potter’s clay and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron and part of clay, the kingdom shall be partly strong and partly broken. And whereas thou sawest iron mixed with miry clay, they [nations] shall mingle themselves, with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay.

And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to the other peoples, but it shall break in pieces and subdue all these kingdoms, and it shall stand forever; forasmuch as thou sawest that the stone was cut out of the Mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver and the gold.

*Vision of Daniel, viii:*—I was by the river of Ulai—and behold, there stood before the river a ram which had two horns. . . . I saw the ram pushing westward and northward and southward, so that no beasts might stand before him, neither that could deliver out of his hand.

And as I was considering, behold, a he-goat came from the west upon the face of the whole earth, and touched not the ground; and the goat had a notable horn between his eyes.

And he came to the ram . . . and ran unto him in the fury of his power . . . and he cast him to the ground and stamped upon him . . . Therefore the he-goat waxed very great; and when he was strong the great horn was broken, and for it came up four notable ones toward the four winds of heaven;

that shall arise; and another shall arise after them, and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time.

*The Angel:*—But the judgment shall sit, and they shall take away his kingdom to consume and to destroy it unto the end.

*The Angel:*—The ram which thou sawest having two horns, are the kings of Media and Persia,

and the rough goat is the king of Grecia; and the great horn that is between his eyes is the first king.

*The Angel:*—Now that being broken, whereas four stood up

# “Salvation.”

*The Kingdoms of this World, and of God.*

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and out of one of them came forth a little horn which waxed exceeding great . . . even to the host of heaven; . . . yea, he magnified himself even to the Prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. . . . and it cast down the truth to the ground, and it practised and prospered. . . . And I heard the man clothed in linen who was from above the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth forever and ever, that it shall be for a time, times and a half—and when he shall have accomplished to scatter the power of the holy people, that all these things shall be finished.

I beheld, and the same Horn made war with the saints and prevailed against them until the Ancient of Days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom.

I beheld then, because of the voice of the great words which the horn spake; I beheld till the beast was slain, and his body destroyed and given to the burning flame.

(As concerning the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and time.)

I beheld until the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool;

His throne the fiery flame, his wheels burning fire. A fiery stream issued and came forth from before him: thousand-thousands ministered unto him, and ten-thousand times ten-thousand stood before him: the judgment was set, and the books were opened.

for it, four kingdoms shall stand up out of the nation, . . . and in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance and understanding dark sentences shall stand up; . . . and he shall destroy wonderfully, and shall destroy the mighty and the holy people; . . . he shall also stand up against the Prince of princes; but he shall be broken without hand.

Rev. xi:—And I will give unto my Two Witnesses, and they shall prophesy a thousand, two-hundred and threescore days, clothed in sackcloth. . . . and when they shall have finished their testimony, the Beast that cometh up out of the abyss shall make war with them and overcome them and kill them.

And I saw the Beast and the kings of the earth and their armies gathered together to make war against him that sat on the horse and against his army. And the Beast was taken, and with him the False Prophet that wrought miracles before him, with which he deceived them that had received the mark of the Beast and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

His head and his hair were white, as white wool, as snow, and his eyes were as a flame of fire.

Rev. xx:—And I saw a great white throne, and him that sat on it from whose face the earth and the heaven fled away . . . and I saw the dead, small and great, stand before God; and the books were opened.



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## *The Residue of Prophecy.*

I saw in the night visions, and behold One like unto the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion and glory and a kingdom, that all peoples, nations and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

And the kingdom and dominion, even the greatness of the kingdom under the whole heaven, shall be given to the peoples of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

And he showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God. . . And the throne of God and of the Lamb shall be in it, and his

And I saw, and behold a white cloud, and on the cloud One sitting like unto the Son of Man, having on his head a golden crown.

[Behold, He cometh with the clouds, and every eye shall see him.]

And the seventh angel sounded; and there were great voices in heaven, saying, The kingdom of the world is become the kingdom of our Lord and of his Christ; and he shall reign forever and ever.

And I saw thrones, and they sat on them, and judgment was given unto them.

Rev. xx:—And he laid hold on the Dragon, and bound him for a thousand years, and cast him into the abyss, and shut and sealed it over him, that he should deceive the nations no more until the thousand years should be finished.

servants shall serve him, and they shall see his face, and his name shall be on their foreheads . . . and they shall reign forever and ever.

“Hitherto is the end of the matter:”—that is all, so far—but an after vision was given to Daniel (chapter viii), in which the later composition of the conglomerate Beast is more particularly analysed, and the object of representing its historic elements under the figure of horns is disclosed, affording modern interpretation the master key to the entire prophecy, even to the end of Daniel’s last and to him most perplexing chapter.

[TO BE CONTINUED.]

**BRITISH STUDENT VOLUNTEERS:** *enlisting in an army to evangelize the world in this generation.* The first convention of the British Student Volunteer Missionary Union was held in Liverpool, the first week of January, 1896, and was attended by 717 students. The second convention met in London, January 2-6, 1900. The chairman announced the first evening that 1700 students had come. Also among the students of Germany the Student Volunteer Movement is gaining ground.

# “Salvation.”

## Evangelization of The Jews

*The Cardinal Issue of the Coming Century.*

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MONTHLY LETTER BY H. W.

Feb. 1900.

BELoved IN THE FAITH:—

“Bless the Lord, O my soul, and all that is within me bless His holy name.” It pleases God to continue to own and marvelously bless this Mission in the effort to bring Israel to a knowledge of Him “whom to know is life eternal.”

The first month of the new year particularly demonstrated the Holy Ghost's work in our midst and the eagerness of our Hebrew brethren to learn more of Christ and draw nearer and nearer to accepting Him as Israel's true and only Messiah. What else could it be that so constantly brings these crowds of Jews to the meetings at 424 Grand Street, four or five times every week? It is a well-known fact that in Jewish Missions anywhere in the world, the hardest problem is to get the Jews to come to the meetings. Notwithstanding that thousands upon thousands of invitation cards are scattered, and inducements in many benevolent forms are offered in connection with almost every Jewish Mission work—such as dispensaries, employment bureaus, sewing schools, night schools, relief, shelters, etc., etc., yet as a rule, only a few Jews will attend any of the missionary meetings. How amazing the contrast at 424 Grand Street, where the Mission Hall continues crowded to its utmost capacity, year in and year out, without any effort whatever, not so much as an invitation card being issued. In fact, the only difficulty is to deal with those who strive in vain to get in; particularly on Friday nights. Policemen are stationed in front of the Mission, and are often kept busy in clearing the sidewalk of continually arriving crowds of Jews for whom there is no room within.

How can these things be accounted for? If I but mention the four subjects on which, by the grace of God, I was privileged to preach these last four Friday evenings, you will all know that the one and only attraction at these marvelous meetings is Christ and His glorious Gospel.

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*Monthly Letter by H. W.*

THE FOUR SUBJECTS WERE AS FOLLOWS:

1. "Which is the true religion, Judaism or Christianity?"
2. "Christ—conceived, born, lived, suffered, crucified and resurrected, according to prophecy."
3. "The personality of our Lord and Saviour, Jesus Christ."
4. "Confession that is no confession," drawing a picture from scripture of five useless confessions; such as Balaam's, Pharaoh's, Saul's, Achan's and Judas's; who, though each cried out the very words "I have sinned," none was a confession like that of the Prodigal Son—the only way of coming to the Father of all mercies. Next Friday night I expect, by special request of many, to repeat an address given some time ago, entitled, "It is written."

No words can describe the manifested interest my brethren take in the preaching, on all occasions. To see their eager faces leaning forward, and drinking in every word, is in itself conviction of their earnestness, and the power of the Holy Ghost. If only there would not be such ill feeling and bitter prejudice by Jews (and alas, in this city even by so-called Christians) against Hebrews that openly make a confession of Christ in Baptism. I would not be a bit surprised to see Jews en masse embracing the Christian religion, and entire congregations becoming baptized and turned into Christian churches; some reader may think me too full of enthusiasm, but "I know whereof I affirm" and it is no fancy of an enthusiastic preacher but something that will happen in this city of 300,000 Jewish inhabitants, sooner or later. All we ask of God's faithful children is to pray, and work as they pray, for "the set time to favor Zion," and for all that are connected with this work. Heed not the Devil, who is doing his utmost to destroy this particular Jewish Mission above any other in the wide, wide world. Why so? And what is the reason? have you ever asked? for the strange fact that God continues to so bless and own in such a peculiar manner, this one mission; now ten years continued in this one field, in spite of opposition and persecution unheard of?

"And what can it be that makes Satan so over-anxious to make an end of this particular work, except that he sees the power of Christ in it, for the gathering of Israel again unto Him, and the promised "glory that shall follow" in the gathering of the Gentile nations also, with the overthrow and binding of the Devil that deceived them. "This people," said the Lord, "have I formed for myself, they shall shew forth my praise." (Isaiah 48:21.)



# "Salvation."

*Monthly Letter by H. W.*

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None in all our churches knows as well as does Satan, that with the conversion of the Jews will come his final downfall, and that when Israel will go forth proclaiming the name of Christ, entire "nations will be born into the kingdom in a day." How Satan must tremble in fear of those days, for "Thus saith the Lord of hosts, in those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even they shall take hold of the skirt of him that is a Jew, saying, we will go with you, for we have heard that God is with you." (Zech. 8:22.) Brethren pray with us!

## RENT OF THE MISSION.

I am glad and thankful to God for the number of friends who responded at once to meet the need of \$1,200 to pay for a year's rent of the Mission at 424 Grand Street. Over \$500 have already been subscribed, and I have full faith that the balance, some \$700 (or £144) will be subscribed by those desiring to have a full share in this wonderful work of God; each taking one month's rent (\$100 or £20) or a half of a month, or whatever share the Lord enables each to have in the prosecution of this work. The rent must be paid, and we are anxious first of all to have the place secured at least for another year. Will you help us? not for my sake or for the sake of any mortal, but solely "for His sake" who has stamped this work His own, and who asks of you this humble place in which to carry on the glorious work of grace He has so wonderfully begun among His brethren and kinsmen after the flesh—"whose debtors YE are!"

Believe me faithfully yours in His service,

HERMANN WARSZAWIAK.

117 Second Avenue, New York City.

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Baroness de Hirsch has again through her generosity been the means of ameliorating the lot of many Jews in Algiers, who were thrown out of employment by the anti-Semitic agitation. The Baroness's gift of two million francs will be used to open manufacturing in which the Jews dismissed from Christian firms may find employment.

A De Hirsch Fund is just what is needed in the Grand Street Mission. But it would be worse than useless unless the grace that inspired the gift should also inspire some masterly as well as godly "Captain of Industry" to manage it.

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Even the wisest are long in learning that there is no better work for them than the bit God puts into their hands.—Garrett.

# "Salvation."

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## Mission Appointments.

### IN THE INTEREST OF TRUTH AND OF THE CHRISTIAN PUBLIC:

The following advertisement has been published in the *New York Observer* for February 15, 1900, and will be repeated in successive weeks, substantially at least, in the other leading religious papers of the several denominations, in New York City. Some may agree with the Treasurer, that he ought to have done this long ago.

#### AMERICAN MISSION TO THE JEWS.

No. 424 Grand St., New York.

Hermann Warszawiak, Superintendent.

The 4-a-week services, that have been held at this place without intermission, summer and winter, ever since October 10, 1897 (with constantly full or overflowing audiences of Jews under the personal observation of the undersigned) have been increased to

9-A-WEEK, on and after January 26, 1900.

Every evening, except Saturday, at 8 o'clock; and on Saturdays Jews Bible Class at 2 P. M. and preaching at 3 P. M.

Prayer meeting of Missionaries and Christian Friends, 1 to 2 P. M. Saturdays.

As there is rarely room enough for the Jewish congregations, still less for Christian visitors—especially on the Jewish Sabbath eve (Friday)—this notice is given merely in the interest of truth: not as a general invitation, but limited to a few readers of the *Observer*, who may find admittance by coming early; may personally verify the New Sign of the Holy Spirit's return to Israel in the past three years; and may consider what it means to themselves and to the Church of God. "No Collections."

WM. COWPER CONANT, Treasurer of the Mission,

466 West 151st Street, New York.

### A WELL-REASONED EPISTLE.

WM. C. CONANT ESQ., TREASURER, &C.

DEAR SIR:—Although for any other purpose I should not feel warranted in contributing so large a sum as fifty dollars; yet, believing as I do that "salvation is of the Jews," and as the Lord has made it possible for me this year to fulfil the desire of my heart to hasten the day of His coming, in some small measure, I enclose a check for fifty dollars to pay rent of 424 Grand St. for a fortnight, hoping and praying that others of much larger means may be moved to contribute in proportion.

I desired once that the magazine *SALVATION* should be discontinued, simply because I have so many more than I have time to read; but on looking at back numbers I find such valuable studies in the line of my deepest interests, that I desire to resume it.

Praying God to bless more and more his apostle to the Circumcision, Hermann Warszawiak, and you, his true Gentile yoke-fellow, I am

Yours in "that blessed hope,"

Mrs. E. H.

### A DIFFERENT REASON.

Here is another painful proof of the blind and implacable bitterness among Christians that will look at nothing, listen to nothing, tolerate nothing, in behalf of a calumniated Jew, condemned with-

# “Salvation.”

## A Spanish-Jewish Evangelist.

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cut a hearing at once and forever! A Christian of the other sort finds foes in his own household, and sends his aid under the seal of secrecy; positively enjoining that no mention or reply be made in any manner, *“because my folks are not in sympathy with the work, and it would only make trouble.”*

### A SPANISH-JEWISH EVANGELIST.

A valued correspondent in London writes to us as follows:

What will interest you much is that God has raised up a Jewish witness from Madrid, Jose Aranda, age 40, who is giving himself up to evangelize the Jews of Spain—The Sephardim. God has blessed him much in Madrid, Toledo, Ocana, and other towns. He is very particular in preaching Christ to them—sometimes for three hours, as happened at Ocana, when he read and expounded the whole of the Epistle to the Romans. The forty Jews who were present listened all the time with the deepest attention. He is a grand man, knows Hebrew and Greek, and confounds the Pharisees like our Lord before him. He is much persecuted, but God is with him. He is not strong, and has weak health.

What is interesting in the Spanish Jews is that they are of the tribe of Judah, of which our Lord is the Lion. Aranda's fame has spread to the south, and soon he will go to Seville, where he has been invited by the Jews, and will probably visit Cordova and Malaga.

WM. GREENE.

### JEWISH NEGROES.

A Russian Jew, resident of Meadah, gives information concerning a great number of Israelites, inhabiting the oases of Sahara, and dwelling also at Bather, Bis Arabi, Taggert, Bausra Bein, Uzab, Loquaz, etc. There are in each of these places as many as a hundred Jewish families, and in some of them even more. In one place there are six hundred families, with numerous synagogues and about one hundred copies of the Law, written upon parchment, some of which were more ancient than any he had before seen. But this is not all. A Jew who had accompanied a traveler as far as Timbuctoo, found near the Barbary a large number of Jewish negroes. Nearly every family among them possesses the Law of Moses, written upon parchment. Although they speak of the prophets, they have not their writings. Their prayers differ from those of other Jews, and are committed to little leaves of parchment, stitched together and containing numerous passages derived from the Psalms. These Jews have mingled some of the superstitions of “oral law,” which they have not committed to writing, with some of those of their neighbors, the Mohammedans.

They enjoy equal liberty with other subjects of the African



# "Salvation."

chiefs, and have their synagogues and their rabbis. The explanation which they give of themselves in connection with their black skin is this: that after the destruction of Jerusalem, the time of the first captivity, some of their ancestors, having neither goods nor land, fled to the desert. The fatigue which they endured was so great that nearly all the females died by the way. The children of Ham received them with kindness, and by intermarriage with their daughters, who were black, they communicated their color to their children. These children became, generation by generation, of a deeper hue, until no distinction of color now distinguishes the children of Shem from those of Ham. The forms of their features, however, are quite different from that of the negroes around them.

## JEWISH MISSIONARY CONDITIONS IN JERUSALEM

Are much the same as in New York, if we may judge from statements published in *Watchword and Truth*, by the well-known missionary, Abraham Ben Oriel, now sojourning in this country, at Ann Arbor, Mich., for the restoration of his health. He says that the unparalleled persecution of all mission work among the Jews by the Jerusalem Rabbis, frequently issuing and putting up warnings full of atrocious threats, and setting spies around all mission premises, from the spring of 1897 and onward, rendered the work not only difficult and laborious, but also very painful and trying; compelling several of the most earnest and serious enquirers—I might call them converts—to flee to other lands for safety; depriving others of employment; and using violence toward others when seen coming in or out of our Mission house. I can never forget the pain and sorrow I experienced on seeing an enquirer come in with his face bleeding from the blows given him by the spies at the gate, with tears pouring out of his eyes and nearly fainting. I refer to a young Jew of about twenty-five years of age, who had already suffered much, for his widowed mother in India stopped sending him the monthly rents of properties he inherited from his father, because he would not desist from coming to learn the gospel.

One of the Rabbis, who had previously been an occasional visitor, attributed this unusual outbreak of persecution, to the instigation of an influential leader of the Zionist movement, who had brought large sums to the Jerusalem Rabbis and their institutions; and it was he, he said, who promoted the purchase of a splendid, large mansion, facing our mission house, by the Alliance Israelite of France for some \$30,000 for their girls' school, because from its windows they could watch our Jewish visitors. Certain it is that from that time Jews of the higher class—Rabbis, etc.—took to calling at night. Happily the mission house had a back door, through which enquirers could enter stealthily, despite spies and window gazers. It was this Rabbi who kindly warned me against plots to take away my life; and having done this, he did not venture to call again.

# "Salvation."

"O Thou Red Sea and Sinai."

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"O THOU RED SEA AND SINAI."

Translated from the Hebrew of Jehuda Halevi, an eminent Rabbi of Spain, in the Eleventh Century.

O thou Red Sea and Sinai! make known  
Where my Beloved has gone,  
What path He hath decreed,  
Then to the palace of my Lord with speed  
I will go forth, and sheltered in His breast  
Find there, at last, tranquillity and rest.  
Horeb, thou mount of God, I ask of thee  
Declare if ever He  
Unto thy holy seer  
Did in the burning bush again appear.  
O'er all the world, His footstool and His throne,  
I pass and ask, but answer is there none.

'Midst all my griefs and sorrows multiplied,  
Does He perchance abide  
Within my heart to prove  
How sure a refuge is His heavenly love?  
Yea, I have found Him there, my shield and stay,  
He helped me, and my sorrows passed away.  
Balm is it to my wound to find that He  
Thus closely holdeth me.  
Nor will I e'er demand  
A kingdom, nay, nor Judah's promised land.  
If but within my soul I feel and know  
His loving kindnesses' unceasing flow.

When on my tongue withal  
His words of love like drops of honey fall,  
Weakened and humble grows  
The sinful pride that in my heart arose.  
He is to me a crown, a diadem;  
Why should I then desire gold or gem?  
O, my Beloved, whom I have ever known  
I long for Thee alone!  
And through my love for Thee,  
My foes, in bitter wrath, have exiled me.  
But if, 'midst all I should forget Thee, let  
My right hand, Lord, her cunning then forget.

May'st Thou, my Father and my King, restore  
Thy Temple as of yore,  
Thy scattered flock behold,  
And gather them into Thy sheltering fold;  
Thy covenant establish, O Most High,  
And make Thine ear attentive to our cry.  
The dove, who, at the grave's mouth builds her nest  
Lead in Thy courts to rest  
As in the ancient days,  
Renew my joy, pour forth Thy glory's rays,  
Return once more unto Thy sacred shrine,  
And shed o'er me again Thy light divine.

—Translated by Miss Alice Lucas.

# “Salvation.”

## 96 *Treasurer's Report—Suggestion to Donors.*

### TREASURER'S REPORT, WARSZAWIAK MISSION TO THE JEWS IN NEW YORK.

Months of November and December, 1899, and January, 1900.

#### Disbursements.

Mission Rent, three months .....	\$300.00
Janitor and Cleaning .....	39.00
Fuel and Lighting .....	14.33
Postage, Exchange and Printing .....	10.00
To Hermann Warszawiak .....	334.47
Missionary Assistant .....	26.00

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Total Disbursements, three months ..... 723.80

Total moneys received from November 1st, to January 31, 1899, per account rendered donors personally herewith ..... 948.51

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Excess of Receipts over Disbursements (these three months) ..... 224.71

Previous Excess of Disbursements up to October 31st, as rendered ..... 1,459.17

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Total Excess of Disbursements up to January 31, 1900 ..... \$1,234.46

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#### AN IMPORTANT SUGGESTION TO DONORS.

It is both just to the benevolent public and expedient for the Mission, that all donations and appropriations should appear on the books of the Treasurer, and to this end, they should pass through his hands, whether intended as personal gifts or for general expenses: (although the detail of donations is never published, but is reported privately to the donors, on a printed slip).

The published reports of the Treasurer are the only means by which the benevolent can form any estimate of the actual necessities to which they wish to contribute. But these reports are useless, unless they are complete, and unless they are closely watched by donors to see whether their funds are judiciously and economically distributed, or otherwise.

Donors should understand that there is no safer or speedier way to get special personal gifts into the hands they are intended for, than by remitting them (by cheque or postal money order—not in currency) to the order of the Treasurer; who is, for the present,

Their obedient servant,

WM. COWPER CONANT.

No. 466 West 151st Street, New York.



# “Salvation.”

*Divine Sovereignty Universal.*

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## THE UNIVERSALITY OF DIVINE PROVIDENCE.

A beloved and honored pastor of long standing in this city, has kindly taken the trouble to enter a dissent from our view of the joint Mission of Britain and America to extend the blessings of Christian Civilization and Evangelical Faith to those long excluded populations now providentially brought under the control of the kindred nations, in Africa and the islands of the seas. As some maintain that the Bible, while not the Word of God, *contains* the Word of God, so it must at least be conceded that the English-speaking world, though not a Christian world, pre-eminently contains The truth of God, the Church of God, and the Gospel of Christ, and is sure to carry those gifts and the richest temporal fruits of them, as far as its boundaries are or may be extended. The objection brought against this view of Divine Providence in world affairs, is that the means by which the beneficent sway of the great Anglo-American family is extended, are esteemed “wrongful, outrageous and cruel,” and therefore can be but impiously ascribed to Divine Providence. Very lately, in a public address, another pastor, about at the top of Presbyterianism in New York, avowed his inability to accept the universal control of Divine Providence in the affairs of men, on account of the wrongs in which he imagined such control to involve the goodness and justice of God.

We have all been accustomed to hear Divine Sovereignty denied with respect to evils which human ignorance is unable to trace to their issues in blessing; but it is surprising for good men to limit the Holy One in the employment of instruments to bring about directly and manifestly beneficent results. Minds in either position may be pertinently challenged to examine whether they have thought very deeply on that essential attribute which constitutes God a sovereign, and not merely the biggest contestant in a boundless pantheon of independent forces; or on the philosophy or process of Goodness involuntarily served by Evil; or on the necessity of using evil instruments, if any, in a world that produces no others. These thoughts must carry us back quite to the bottom question of God’s goodness in creating free moral agents, who by the very nature of moral being, are liable to go wrong. We should like those who have thought so far and can get no farther, to read the article in

# “Salvation.”

last June's number of SALVATION, entitled, “Theodicy: Or, Why Was Man Made?”

Without controversy, however, there is much to be regretted on behalf of those good Christians who, though they have God enough for themselves, are reduced, by the unsuspected limitations of their own understandings, to a part of a God for the universe, like the superior but not almighty Jupiter of the pagan pantheon. It is not given to all men to think deeply enough to reconcile Free Will with an unassailable Divine Sovereignty; but it is given to all, if they will, to take the voluminous assurances of the Word of God on the subject, and humbly lay aside their ratiocinations where they do not agree with that Word. Again we beg to suggest that they may, if not too unwilling, find some relief in the June number of SALVATION. If there should be much questioning of Divine truth on this subject, within our small “sphere of influence,” it may demand the re-issue of the Theodicy as a separate tract.

## EFFORTS FOR REVIVAL.

The watchman strains his eyes for signs of revival in the exhortations and efforts of Christian leaders. Much effort and exhortation have been put forth in the past winter, and with extraordinary earnestness and power. Yet the season has gone, the intermediate spring is already preparing for the vacant summer, and the Church is still ‘marking time’ in the same tracks as before. A number of candid ministers sorrowfully protest that this is even so, and give their ideas of the causes and the remedies for failure. But not one, that we know of, has laid a finger, however gently, on the obvious sore that is devouring the vitals of modern Christianity. Is it too tender to be touched? Or is the ministry itself as deeply involved, and as unprepared for surgery as the rest? For it will be a tremendous sacrifice for the minister, or the religious editor and publisher, who shall touch that sore and declare that it must be cut out. He will go forth unto Christ without the camp, bearing His reproach and cross, forsaking all that he hath, and becoming a companion of One who had not where to lay his head.

In a word, the Church is not prepared to tolerate, much less to hear, the teaching of uttermost self-renunciation, world-renunciation, and consecration to the Gospel. “God and Mammon” is the brand on our abounding riches; but God does not honor them,

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*Who are the “Seven Thousand?”*

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nor accept the partnership. He is a jealous God, and will have all or nothing. Several hundred Scotch ministers marched out in a body from their livings, their manses and their earthly all, for the sovereignty of Christ alone without the king, in His Church. They who at this day will take their stand for Christ without Mammon, must go out like the Scottish martyr ministers, with little following, we fear, save “good riddance,” from the majority of their parishioners. They will have what the Lord whom they honor can do for them, and that is all. Are there any who are ready to declare and apply to their congregations, elders, deacons, rich trustees and pew holders, every one, the sweeping rule, “Whosoever there be of you who forsaketh not all that he hath, he cannot be my disciple?” Are there any prepared to admit that such preaching is obligatory, or would be even justifiable? There is no sign of such movement, by many or few. Yet there will be such a movement, as certainly as Christ has, or is to have, a living Church on earth. Either the ministers will lead it forth, or new leaders ordained by the Spirit of God.

## SURSUM CORDA!

“Yet I have left me seven thousand men in Israel; all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.” But they were so scattered and obscure and unheard from, that Elijah thought there was not one besides himself. Probably each of the other six-thousand-nine-hundred-and-ninety-nine, felt as lonely as Elijah. So it may be now, and God does not see fit to tell any of the solitary ones how many of them he has. He lets them feel themselves alone with Him, and constrained to place their hope in Him alone. Let us then remember His “hidden ones,” the number of whom no man knoweth; and while “the tumult of them that rise up against Him increaseth continually,” and the voices nominally on His side are faint or half-toned and time-serving, let us “endure as seeing Him who is invisible” together with his hosts. If one solitary soul finds itself stirred as by a trumpet call to higher life and testimony, though unheard without, and unnoticed by any of those around him; let him “strengthen himself in his God” by the sure harbinger within him of a revival far-spreading and secret from the same unseen source. “The Kingdom of God cometh not with observation; neither will they say, Lo, here! or Lo, there! for the kingdom of God is within you.”



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“Dealings with Devils.”

## MODERN SPIRITUALISM.

An esteemed correspondent in Canada asks for some testimony in this periodical against the modern form of demonology which has perplexed and still perplexes very many Christians, and leads some astray, by its supernatural pretensions and “lying wonders,” or wonders made to lie. There are, indeed, psychological phenomena which are hard to explain on any known principles of human existence in the present world. Many people, however, are so constituted that some explanation seems to them necessary, for everything. In case there is no explanation apparent, it is satisfactory to such minds to invent an explanation and to rest in the assurance that as no other explanation is visible, this must be true. Mysterious evidences of intercommunication without a sensible medium, and of still more mysterious perception of things out of sight, have engaged the attention of scientific investigators, and others, who have felt themselves forced to the conclusion that spirit mediums must be concerned in the transmission of such intelligence. One of the professors in Columbia University, New York, has lately announced and argued this conclusion.

There seems to be no candid interpretation of scripture, against the reality of demoniacal influences upon men in this world, causing them to do and to utter perverse things. Hence it is possible that communications reported from the invisible world might be due to spirits, whose evil and malignant natures are revealed in their invariable opposition to the teachings of the Word of God. On the other hand, there is an argument against this opinion in the contents of the alleged communications, intellectually considered. There is never anything new in them, or interesting, or distinguishable from the ordinary speech and opinions of uncultivated minds in the flesh; notwithstanding that the oracles often purport to come from men who in this life were accustomed to utter profound thoughts in the noblest of diction. If evil spirits can talk such platitudes as the “spiritualistic” literature is composed of, the hosts of hell must be as low down intellectually as morally.

Still, the bare possibility of actual communion with unclean though foolish spirits through the spiritualistic mediums, has always been sufficient to deter the writer from going near them, although often presented with the opportunity to investigate. It ought to be enough to make any duly sensitive Christian mind shrink with loathing and fear from the least appearance or suspicion of dealing with devils.

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## "GIANT" MISSIONARIES.

### ARMENIAN MISSION AND ORPHAN WORK.

Two Presbyterian missionaries in Persia, Messrs. Coan and Blackburn, while visiting some of the mountain Nestorian villages, came to Van, Turkey, to see the Vali and the British consul. In a letter to his home Board, Mr. Coan writes thus of the two S. B. C. M. missionaries at Van:

"It has been a great privilege to see the wonderful work that is being carried on here by these two giants, Dr. Raynolds and his wife. Think of a man as station treasurer, distributing relief all over the plain, and keeping the accounts involved and sending the reports that are required, keeping up preaching services in two places, four miles apart, superintending the care of 500 orphans and 400 day pupils, the 500 not only cared for physically, but taught and so utilized as to in part pay their own expense. There are trades taught; half the day being given to trades and half to study. All the cloth used is woven by the children in the looms on the place, the skins of oxen and sheep eaten are cured on the place, and boys make them up into shoes of three grades. Carpentering and blacksmithing are also done, and all the work needed on the place is done by the boys. All the food needed is prepared on the place, thus training up another corps as bakers and cooks. So you have every day on the place, being taught how to live useful Christian lives, not far from 1,000 children. Then add to all the above the medical work here, to which three afternoons are given, and you have at least a part of the duties of this couple. Alone, without associates, they have carried all these burdens until it is a wonder that they are not broken down."

### "OVERWHELMING OPPORTUNITIES" AND LABORS IN CHINA.

Mr. Robert E. Lewis, Travelling Secretary of the college Young Men's Christian Associations, writes as follows from recent observations in China:

"Close observation of the work of the American Board in China convinces me that somebody has acted with no less than awful neglect of the Lord's work. The support of the work has fallen off, the number of workers at great centers has decreased, the largeness of the ripe harvest has overwhelmed the small band of workers. At Foochow, the force has been so small and the work so great, that in the midst of taxing language study one missionary is forced to take charge of and superintend the following work: (1) He is president of a theological seminary, with twenty-four students, and must direct the teaching as well as do much of it,—all in Chinese—for the most pressing need of the mission is for trained Chinese workers. (2) There are nine native churches in the city which he alone must supervise, and whose difficulties and problems he must help the native pastors to solve. (3) There are four chapels, not yet organized as churches, which he must provide for. There is no one else to do it. (4) There are

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twelve day schools in the city under his care. There is a Chinese teacher for each, but can the schools be left without supervision? Not unless they are to be abandoned.

"Nor is this all. In the neighboring country there are some thirty villages, in each of which from 300 to 500 persons have given up their idols, and have asked the mission to send to each a native pastor. But there is no money to send a single man. Within nine miles of this theological seminary there are twenty points where the people have already built chapels, and are waiting for pastors, but not a man can be sent. God only knows what will become of these villages, but it is clear that the last state of them may be worse than the first.

"When one faces such overwhelming opportunities, such pressure of work, and such an indifference on the part of American Christians that the work is brought to this pass, he is led to wonder what the end will be. Three persons will be sent into that mission this year, but where twenty are actually needed, the pressure will not be relieved. Whose is this criminal neglect?"

### GEOMETRICAL PROGRESSION IN MISSIONS.

The newspapers had been freighted daily with reports of political and military conflicts between foreign and native factions in the Samoan Islands, until peace, or at least a truce, was secured by the transfer of the islands to Germany: two little ones being reserved to the United States for naval purposes. But a greater contrast to those turbulent scenes could not have been afforded, than the aspect of the Christian communities reared on the group in the last seventy years by the London Missionary Society. Within ten years no less than 30,000 people (out of 35,000) had renounced idolatry and were brought under Christian instruction. The translation of the Bible was completed in 1855, and it is said that there is now scarcely a family without a Bible, and very few persons who cannot read. The Samoans paid the full cost of printing the Bible, have built their own churches, supported their own pastors, and have given during the last thirty years an average contribution of \$5,000 a year to send the gospel to the heathen.

Their seminary at Malua, (now under Germany) has raised up no less than 1,200 men and 700 women, the great mass of whom have become preachers and teachers, in Samoa, in the New Hebrides, and in New Guinea. During the recent intertribal strife it is said that the people have maintained their contributions for work in heathen lands, besides supporting their own pastors.

### THE STUDENTS' CHRISTIAN VOLUNTEER MOVEMENT OF GREAT BRITAIN AND IRELAND.

In the seven years since the formation of the Union, 1,630 members have been enrolled. Of this number 511 have sailed for foreign service and 573 are still in college or training institutions. It is reported that the number of volunteers is decreasing since



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the churches have not rallied to supply the funds needed for the increase of missionaries. The calls from the field are as many and as important as ever.

## THE QUALITY OF CONVERTED HEATHEN.

Karachi, a city of over one hundred thousand inhabitants in India, has been devastated by the plague, and a message came to the English missionary at that station, asking if the native Christians could give any help, as the people were dying without care. Within twenty-four hours twelve native Christians had offered to go and nurse the heathen and Mohammedans dying of the plague. Not one of the native Christians, as far as known, left Karachi because he or she was afraid of the plague. The heathen and Mohammedans fled, and carried the plague with them wherever they went.

In Manchuria, large numbers of the people have been ready to listen to the truth, and have been forward in proclaiming it. A Manchu seems to be ready, as soon as converted, to tell his neighbors and all whom he meets, of his new-found faith, and it is said that many thousands who have never seen a foreign missionary have heard the gospel from native lips. At the time of the war with Japan, when all the missionaries were ordered from the interior, leaving the churches under the care of the native teachers, "not one convert recanted his faith or sought to conceal the fact that he was a follower of the Jesus religion."

In July last a party of twenty-eight native Fijians went as missionaries to New Guinea and New Britain. When on their way, one of them said: "While in Fiji, I heard words from New Guinea, calling for help, and I said; 'Let me give it.' I was told that they might kill and eat us there, but I was not afraid to meet that. If God allows them to eat me, it is well."

Dr. Noble, a Missionary physician, at Tung Cho, China, writes: "The wife of one of my assistants died of malignant dysentery in the early autumn. But a few years ago she was a dirty, ignorant little heathen country girl, growing up in sin. She was educated in our school here, and afterwards at the Bridgman School, Peking. She gave a beautiful testimony of her Christian belief all through her illness, and was fully prepared for the great change when it came to her. The husband—one of our church deacons, as well as hospital assistant—eight years ago was an ignorant heathen countryman, and today he is a pillar in our church. Does mission work pay?"

## THE SUPERIOR CHRISTIAN ASSOCIATION.

[Clipping from the "Northern Bethany Record," Mellen, Wis.]

In the fall of 1898 the Lord laid it upon the heart of our brother Rev. J. O. Buswell to go and in the Master's name possess abandoned and neglected fields in Northern Wisconsin. Without purse and scrip, simply trusting in him who led the way, our brother

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took up the work and bringing his family to Mellen, he soon established a center for the evangelization of the Lake Superior region, calling the incorporation body—by reason of the locality—the "Superior Christian Association."

Deaconess Lina Stiegelmann has been working since January, 1899, in the King's Sons and Daughters Mission in Ashland, of which the Rev. A. Hoffmann is Superintendent. In the East-end of Ashland, with a population of 3000, there is but one little church. Sister Stiegelmann has been faithful in her house-to-house visiting and has made well nigh 3000 calls, since she came out to this field. Neither snow or ice, neither rain or heat have kept her back. Our friends will get an idea of the work done by this quiet, patient worker, when we tell them that she has been speaking to nearly 14,000 people in 377 bible meetings, besides conducting 186 children's meetings with 10,500 in attendance. There have been 120 professed conversions and all this for no salary whatsoever—just clothing, food and shelter, amidst great hardships. Oh Lord! send us more such workers!

"Our Home" is at present a little house of six rooms. Our family is large all the time, never being less than six and much of the time it has numbered ten or more. The house has held us all happily, each helping to make it comfortable for the rest. One room, which is always given up to the lady workers who make their home with us, we call the "Prophetess Chamber."

## LIVING BY FAITH.

However closely pressed we have been, the Lord has always come to our relief in time and given us faith and courage to sustain in the darkest hour. One morning, for an instance, we used the last of the butter for breakfast. After breakfast we had our usual family prayer, asking for money to supply what our Father in His wisdom saw we needed, and for grace to go without if He deemed best for us. In less than an hour a dollar was handed to me and the butter was bought. Even the little ones learn sweetly and trustingly to tell their "Heavenly Father" of all their little wants and needs. A pair of shoes was much needed, but the need had not been mentioned to the family. One day we found a shoe box just inside the back door, containing a beautiful new pair of shoes, for the one in need. We at last learned that a dear woman had noticed the poor shoes and been led to feel that she must supply the need.

On the nineteenth of July, 1899, began our first term of Summer School. We had an average of twenty-five in the family, I believe, during the Summer School, and were able to set a good table and live comfortably, everything being furnished by the hand of the Lord, sometimes through the Mellen people, and in other ways His own, He provided. The street meetings were held nightly, on a prominent corner, right among the saloons. Some nights we had as many as a hundred and fifty men within hearing, who listened attentively.

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## Critical Study of the Bible.

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### TO THE VERNACULAR READER.

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Many of the readers of SALVATION, it may be feared, are turning these notes over to the more learned, under an impression that they are neither plain, nor interesting to plain people. On the contrary, the learned are the very class not expected to care for them, with the exception of a few who are not too learned. The unlearned are therefore more especially invited to study these notes, with Bible in hand, and with intent to comprehend more perfectly the “lively oracles” in their finer shades of expression, and through such enlarged comprehension every now and then to “rejoice in the word as one that findeth great spoil.”

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### BIBLE REVISION REVISED.

#### MATTHEW IX: 14 TO 26.

V. 16. *Epiblēma*; literally that which is thrown on; means not a “piece” but a *patch*; *agnaphou* means “unfulled,” not “undressed;” and *rakou* means a scrap of cloth; the clause reading thus: “a patch of unfulled cloth.” So that “a piece of new cloth” (A.V.) and “a piece of undressed cloth” (R. V.) are both needlessly inexact, and the latter expressly erroneous. Reading the next clause in the light of this correction, we should probably take *to plerōma autou* in the sense of “the fulling of it” (fulling of the unfulled patch, by use) instead of the sense given it in both versions as that which *fills*. The following version is submitted as exact and realistic, without affectation of literary dignity. “No one putteth a patch of unfulled cloth on an old garment; for the fulling of it taketh from the garment [by contraction] and a worse rent is made.”

17. “Wine skins” is unnecessary commentary: “skins” explains itself as well, or better. “The skins burst and the wine is spilled” (R. V.) betters the A. V. But “perish” sounds rather tragical for bottles, and the direct sense of *apolluntai*, “are destroyed,” suits them better.

18. “Lay thy hand upon her, and she will live.” Does not this



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simply predictive expression seem at once more natural and more impressive than the affected imperative “shall,” as continually intruded into the future tense, throughout both our versions?—“*Put (epithes) thy hand upon her*” is more direct and homely translation than “lay.” Evasion of the literal but homely vernacular is a frequent fault, or supposed elegance, of our versions.

21. *Sōthēsomai*: “I shall be saved.” *Sōzō* in Greek, and ‘save’ in English, are among the most exact of synonyms, both meaning “save,” in the sense of preserve or keep safe; “safe” being another variation on the same root. In fact the primary form of the Greek verb was *sao* or *saoō*, assimilating with our “save” and the Latin *salve*, whence “salvation.” This is, then, one of the considerable number of vernacular words which the three languages have in common but independently. This verb is inconsistently rendered in our versions. When the soul is supposed to be concerned, it is translated literally “saved:” when only the body, it is “made whole.” This discrimination is confusing, and of as doubtful accuracy as authority. Here, the translators seem to have imagined that the intention of Jesus to pronounce the salvation of the woman’s soul was doubtful, at least. But who knows? Let him say what he said, at any rate. Considering the oriental sense of intimate relation between bodily disease and spiritual causes, it is not less but more natural to interpret the saving recorded in cases of disease, in the comprehensive sense of the word, as at once material and spiritual. Thus it looks as if the implicit faith in Jesus, so pointedly recognized by him in a number of instances, as “the Savior of the body,” might well have been that very “believing with the heart, unto righteousness,” through which we come to eternal salvation by Christ. We may, then, indulge the pleasing thought that in the fullest sense “the woman was saved from that very hour,” as the text emphatically puts it.

23. “The flute-players,” R. V. (*aulētas*) is literal, and so is “crowd” (*ochlon*), and also “making a tumult” (*thorouboumenon*). But “tumult” suggests violent disorder, and “crowd,” a casual and vulgar concourse; whereas this was a customary gathering for such an occasion, and the noise was that of mourners, professional or other, to one purpose. It is easier to criticise than to amend; but we might try “the flute-players and the wailing throng,” as a consistent picture of the scene upon which Jesus entered at the ruler’s house.

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24. Literality here gives an emendation perhaps not so trivial as might seem. *Ouk apethanen* is “did not die;” so that what Jesus said, exactly, was, “the maid died not, but lieth asleep” (*katheudei*): importing what was not so well-known then as now, that death is not completed when the functions of life cease. The raising of Lazarus, four days dead, was a different, crowning and transcendent, display of almighty power.—“They derided him” expresses *kategelōn auton* precisely, and more tersely and less coarsely than the equivalent “they laughed at him,” or the redundant “they laughed him to scorn” of the versions.

25. “When the throng [rather than the *people*, A. V., or the *crowd*, R. V.] was put forth,” *ekratēsen tēs cheiros autēs*: “he grasped her hand with power, and the maid was raised (*ēgerthē*). The verb (*ekratēsen*) expresses the exercise of might and dominion. From its root, *krat*, come such words as *autocrat*, *aristocrat*, etc. This is one of the instances in which the emanation of Divine vital energy from the person of Jesus is distinctly indicated, as in the case foregoing of the woman.

“And that report (*phēmē autē*) went forth into all that land.”

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## THE DIVINE AND HUMAN KINGDOMS AND CHRONOLOGIES, CONTRASTED.

There is a mathematical symmetry, and even faculty, manifested in the organic and even in the inorganic base of nature, that seem to us very strange. We could not have expected to find inanimate things capable of self-arrangement, each in its own peculiar numerical and even geometrical method; and yet we do find them so, as in the innumerable forms of crystals, and the peculiar and invariable numerical groupings of the leaves of every plant and the parts of every flower. What surprises us most is to find that numbers and other quantitative measures, and geometrical forms, which we knew only as after conveniences in dealing with objects, appear thus in Nature as fundamental fore-ordinating powers.

Again: though partly prepared by these observations to recognize something mystical in numbers, we shall be likely to hear, with wonder close to incredulity, of as marked a numerical order in the cycles of Divine Providence, which are above the sphere of Nature, as that which we find in the periods of the planets and the seasons, which, being unintelligent in themselves, we feel to need prescribed and regular measures. We naturally assume that the course of the intelligent universe and of its Almighty Mover need not be subject to numerical terms and laws of symmetrical periodicity. But how do we know that this natural assumption may not be a mistake? Why may not these mathematical regularities be characteristic of the

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Divine mind, which is the nature of things, in the supernatural as well as in the natural sphere?

Now, as a mere speculation, this query would be as idle as possible. But on a close examination of sacred chronology, both historical and prophetic, we are startled by a symmetrical periodicity, made up in the same decimal notation as our own arithmetic, and dominated over all by the same leading numbers that dominate times and seasons: the number seven with its multiples and parts. This discovery revives the question of eternal numbers to a more than speculative interest for us; and borrows from that question, again, a still more august character than its own.

In the temporal sphere of our direct observation, we find that a marvellous numerical system reigns throughout the physical, the chemical and the mechanical structure of things. In Nature both organic and inorganic, the most wonderful varieties, the most potent and also the most beautiful, are produced by merely numerical rearrangements of the same elements. The most exquisite, and the most contrasted, of forms, flavors and potencies, of all kinds and without number, in plants, flowers, foliage, fruits, mineral and chemical products and crystallizations; together with the vast range of mechanical powers, from the child's top and hoop to the immensities of the sidereal cycles; are each and every one controlled and determined by numerical or quantitative proportions, that never vary and never fail.

Astronomy interprets celestial phenomena by the same numerical and formal laws that pervade terrestrial things, and finds those laws, in all respects, alike constituent and explanatory of things celestial. Shall we find similar numerical proportions and measures and cycles in the methods of the Infinite Ruler in the moral universe as well as in the physical? So far as we can judge by what he has revealed, his love of symmetry is realized in the cycles of moral creation and government, no less than in their physical bases: a consummate proof, for our astonishment, of the absolute ease with which he rides the tremendous storm of Satanic rebellion, guiding it to his purposes, and moulding it to his pleasure even in the æsthetic details of form! What is that eagerness with which we ourselves catch at these hints of symmetry but a filial feature of our Creator's image? What else but symmetrical proportion—that is, harmony—lies at the bottom of every satisfaction that the mind receives?

This is a peculiar distinction, that we find only in sacred history, or the direct intervention of God in the world. We observe no mathematical order in the times of men. There is no rhythm to their cadences. They rise and fall in periods of discordant and jagged irregularity. Not so the times of the Kingdom of Heaven. Their metre and melody transcend and crown the “music of the spheres,” moving with majestic periods which the stars in their courses humbly follow and the leaves pattern upon the stem and the petals in the flower. This character have all the operations of



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## *Divine and Human Periods Contrasted.*

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perfect and untrammelled power.

This contrast between the Divine and human ages is made very striking by their contacts in the Bible. For the Bible gives us both Divine and human chronology, side by side: the Divine ages in round and even numbers; the human ages in broken numbers. The time of the chaotic world before the Flood was 1656 years. The continuance of this unorganized condition after the Flood until the organization of the early world empires was also a broken number, between one and two hundred years, and it left the sum total of years from Adam to Nimrod and Asshur and Mizraim, still a broken and jagged number. But the period from the creation of Adam as the sacred head and high priest of this earthly universe, down to the birth of him whom God appointed to introduce that Divine organization of mankind, that Fifth World Empire, which we call the Kingdom of Heaven; that period was—did you ever observe it?—exactly 2000 years!—two even millenniums.

This number of years might seem fortuitous and without significance if it stood alone. But it does not stand alone. It belongs to a series of like intervals, historic and prophetic. From the birth of Abraham, the human and typical head of God's kingdom, to the birth of the Christ, the Divine and everlasting King, was again—did you ever think of it?—exactly 2000 years! two more even millenniums. The Christian era, in the latter days of which we manifestly are living, now approaches that pregnant complement, 2000 years, once more. And the sure word of prophecy crowns this bi-millennium of Christ's kingdom and patience with a millennium of Christ's kingdom and glory. What if at just 2000 years from the birth of Christ, another Divine era shall begin: the six millenniums or anti-typical "days" of the Divine travail and conflict ending in a seventh which is "the Sabbath of the Lord," the day of his triumphant rest and peace throughout the world!

Thus our sweeping glance over the six thousand years of the world's history finds itself arrested at three distinct points of departure. The chronological frame of Divine Providence is visibly jointed in three main spans of 2000 years each. Adam, Abraham, and Christ are the three grand heads of human history in its sacred or true and permanent aspect as related to the Creator and Redeemer. Each of these grand personages is the head of a bi-millennium, or period of 2000 years; and each of these bimillennial periods is as definite in character and purpose as in duration.

It must be observed, however, that in the Bible chronology, as in other ancient records of the kind, there are occasional breaks, and a want of exact detail, which serve to blur the boundaries of the great epochs. It seems to be this that has prevented their substantial symmetry and significance from being noticed, and their probable exactitude from being anticipated, so far as I know, by the students of the Book. Fractions are disregarded, or rather are given as wholes. For instance, our Lord is said to have risen after three days from his crucifixion: the three days being made up from one

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whole day with the afternoon of the day before and the first hour of the day after. Not one of the lives or reigns from which we make out the periods of sacred history can be presumed to have precisely covered either the first year or the last year that is counted in the statement of their length. This serves to show that the numerical symmetry we find in the Divine periods of operation was no device or notion of the sacred historians, but a supernatural fact. So far from obscuring the evidence of exact millennial, bi-millennial and semi-millennial periods in Divine Providence, these ragged edges left in their outlines render more impressive the unhewn symmetry of their rough masses.

Adam, as the original head of the human race, having fallen, his primitive regime, the patriarchal, necessarily proved a failure. The last of the patriarchal line of “the sons of God” was Noah, and his lifetime just rounded the bi-millennium of Adam and of the unorganized condition of the kingdom of God as well as of the world. The bi-millennium bounded by the creation of Adam and the birth of Abraham is the most fully and exactly recorded period of ancient chronology extant. It seems as if it had been kept for a calendar of the age, as much as for the purpose of a genealogy.

The character of the period was as peculiar and definite as its chronology. Like each of its successors, it was a special probation and preparation. As a probation, it was a trial of human order springing out of parental authority, in the most favorable conditions, before the fall had wrought its perfect work in man or nature. But whatever the conditions, the limited reach of family government and brotherhood in a vast population of sinners could afford no security to social order or to religion, and both being practically unorganized, at last went down together in a wild riot of unbridled lusts and passions like that to which the scheme of ideal brotherhood once led a disorganized nation in modern times, and will lead, every time it is tried among unregenerate men. Such having been the probation and its result, the bi-millennium of Adam became a preparation, or schooling, like the French experiment, for a succeeding era of organization in its crudest and most cruel form: the despotism of that primitive Napoleon, Nimrod, and his dispersed rivals in the art of government by the strongest. In the later centuries of that first disastrous bi-millennium, the bloody world having been purged by the Flood, and the lingering dream of communistic union having been providentially exploded at Babel, organization began perforce at once, in the kingdoms of this world. Later, ere the last patriarchal survivors, with such godly influence as they had, were passed away, in the beginning of a second bimillennium, God planted his kingdom—also in the germ of a world organization. Man, who is always in a hurry, began at once, with Babel. God, who is never in a hurry, waited two-hundred years, and began with a baby, and thus inaugurated his own second bi-millennium of probation and preparation for his kingdom. At just 2000 years, as nearly as it is possible to approximate the date, from the hour when God

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breathed into Adam's nostrils the breath of life, Abraham was born, to be the head of a race set apart as the kingdom of God, or a Divine Commonwealth; a kingdom contrasted and opposed to all other kingdoms on earth, and unlike them all, timed to the same peculiar and rounded bi-millennium of existence with the stage of the Divine economy preceding it and with the stage to follow. Organization on both sides of the "conflict of ages"—organization theocratic and organization anthropocratic—was now at length initiated.

For exactly another 2000 years, this second stage or phase of development in the Divine economy continued. It marked a vast advance, and yet it was incomplete, was cast aside at last, and perished, like the Adamic dispensation; and yet, like the Adamic dispensation, it perished not without bringing to birth another and immeasurably better one. Exactly 2000 years after the birth of Abraham, Christ was born, the Head of God's œcumenical kingdom and covenant, as Abraham had been the head of a national kingdom and covenant, the necessary limitation of practicable development for the time. A deeper study of prophecy may yet assure us that at the end of a third bi-millennium, the present dispensation will be merged in a new era of still more advanced character, ushered in by new manifestations, judgments and changes, more wonderful than attended either of its predecessors.

The immediate object now before us is to get a further, and yet still a very broad or general analysis and characterization of each of the three bi-millenniums in which the development of the Divine kingdom is to be completed, and at the end of which the conflict of the Divine kingdom with the kingdoms of this world is to be ended by the absorption into the kingdom of our God and of his Anointed or Christ. As the Divine kingdom bears always a relation to the kingdoms of this world—a relation both of contrast and of conflict—a survey of its course involves a collation and comparison with it of the course of human empires. But first, let us look a little more closely and separately at the second Divine bi-millennium, that of Abraham. We have already dwelt enough for the present on the Adamic bi-millennium; and the prophetic forecast of the course of the bi-millennium now hastening to its close will be better examined further on.

The second great bi-millennial era, which we name from Abraham, was, like the first, a probation of human government, under other forms, monarchical and imperial; the last and greatest of which, the Roman, had entered upon its stage of final decay by the end of the period and the beginning of its more glorious successor, at the birth of Christ. But this bi-millennium was also a probation, so to speak, of the true God in history, as against all the gods and powers of the heathen. On this Divine side of history, it was a series of wonderful battles, in which the all-conquering power of the Lord of hosts was invariably displayed with the weakness of his servants, and an exclusive faith in the One living and true God was established in one chosen and everlasting race: though fully estab-



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lished only in the last quarter, or semi-millennium, of that period.

As a preparation, the character of the Abrahamic bi-millennium is familiar to all Christians. It was an education of the great seed race of the Divine kingdom, for Christianity. It was also, perhaps, to a greater extent than has been supposed, an education of the heathen races themselves towards a spiritual monotheism and a higher ethical consciousness, preparatory to the Gospel which so rapidly triumphed among them when its time was come. Finally, it was a preparation, according to the prophecy, of a “highway for our God,” on Roman roads, Roman laws, and Greek letters, throughout the world.

The 2000 years that began with the birth of Abraham as the head of the formal theocratic kingdom, ended precisely at the birth of Jesus Christ, the true and everlasting King; who at once dissolved the old formal and typical theocracy, and founded the spiritual kingdom in whose later stages of conflict we are now sharing.

Two bi-millenniums have thus been completed, and we are now almost within a century of the end of a third bi-millennium, or a round six-thousand years:—six millenniums of world probation and conflict; significantly put in pairs, as if to denote the double state of the world as it has hitherto existed; whereas we are promised a single seventh millennium standing by itself and unique, in which the undisputed majesty of Christ shall sway the earth from the rising of the sun unto the going down of the same. This, if the previous symmetry of periods shall be maintained, will round the world’s “week” with a seventh-day Sabbath, crowning the work of the Redeemer as the primal seventh-day crowned the work of the Creator, with a sabbath of repose. We shall have most interesting evidence of this probability to examine, in the course of our studies.

TO BE CONTINUED.

## DANIEL’S “AFTER” VISIONS AND TYPES OF THE LATTER DAYS.

CHAPTERS VIII, X, XI, AND XII.

In explanation of the second vision (ch. viii) the Angel Gabriel had said to Daniel, as we have already quoted, that

“The ram which thou sawest, having two horns, are the kings of Media and Persia, and the rough goat is the king of Grecia, and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up for it: four kingdoms shall stand up out of the nation, but not in his power. And in the latter time of their kingdom—[Antiochus Epiphanes was practically the last of the Seleucidæ, and had extinguished or survived the other three inheritors of Alexander’s empire—which are also the three horns that fell before the little horn of the Fourth Beast]—when the transgressors [at Jerusalem] are come to the full, a king of fierce countenance and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power; and he shall destroy mightily, and shall prosper and practise, and shall destroy the mighty and the holy

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people. . . He shall also stand up against the Prince of princes; but he shall be broken without hand. And the vision of the evening and the morning [sacrifice] which was told is true: wherefore shut thou up the vision; for it is for many days [hence]."

Again (ch. xi), the Angel returns:

"To make thee [Daniel] understand what shall befall thy people IN THE LATTER DAYS. . . . Behold, there shall stand up yet three kings in Persia: [this was in the Persian empire, in the third year of Cyrus]: and the fourth king [Xerxes] shall be richer than they all, and by his strength through his riches, he shall stir up all against the realm of Grecia. And a mighty king [of Grecia—Alexander] shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided towards the four winds of heaven; and not to his posterity, nor according to his kingdom which he ruled; for his kingdom shall be plucked up, even for others besides those."

The Angel proceeds to sketch the wars of those successors of Alexander, the Seleucidæ of Syria, and the Ptolemies of Egypt, until the ending of the victories of the former under Antiochus Epiphanes, by the Roman intervention ("ships of Chittim") :—

"For the Ships of Chittim shall come against him: therefore shall he be grieved, and return, and have indignation against the holy covenant: so shall he do: he shall even return and have intelligence with them that forsake the holy covenant. And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate."

We resume and complete the passage which forces on us the antitypical or latter-day interpretation of Antiochus:—having already passed without notice the verses (4 to 29) which describe the intrigues and wars of the Seleucidæ; a description so minutely historical in fulfillment as to have driven hostile criticism to the gratuitous assumption that it was written after the fact, whereas its prophetic purview extends explicitly to the very end of the *Æon*; yet a description (the omitted part) of which the antitypical sense, if any, is too obscure to be profitably inquired into, at least by the present Editor.

(Daniel xi, and xii—resumed from verse 31).

And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God [Maccabeans] shall be strong and do [exploits]. And they that understand among the people shall instruct many; yet they shall fall by the sword and by flame, by captivity and by spoil, many days. . . . And some of them of understanding shall fall, to try them, and to purge and to make them white, even to the time of the end: because it is yet for a time appointed [a definitely limited time].

And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. . . . And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

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AND AT THAT TIME SHALL MICHAEL STAND UP, the Great Prince which standeth for the children of thy people. And there shall be a time of trouble such as never was since there was a nation even to that same time. AND AT THAT TIME thy people shall be delivered, every one that shall be found written in the Book. And many of them that sleep in the dust of the earth shall awake; these shall be to everlasting life; those [the others that awake not] to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever.

But thou, O Daniel, shut up the words, and seal the book to the time of the end: many shall run to and fro, and knowledge shall be increased [at that time:—Divine knowledge—apocalypse.]

The explicit and vivid epitome given by the Angel in this prophecy of the conquest of Persia by Alexander, his fall, the division of his empire, and the impious career of its last inheritor, Antiochus Epiphanes, has quite another purpose than the superfluous one of supplying us with history which human chroniclers have not failed to record. But its extraordinary explicitness serves that real purpose by making the true sense and identification of the horns of the Fourth Beast (empire) perfectly indisputable; by showing that the symbol of horns had been introduced expressly as a connecting link between the prior symbols of the world powers (simply as such) and the great symbol of their ultimate spiritual complication with the Church; and in fine, by imperatively dictating a latter-day interpretation of this typical history and chronology of the “little horn:” this in the last clause of viii. 17, where Gabriel assures the prophet that “the vision shall be at [belongs to] THE TIME OF THE END,” and does not pause in fulfillment at the time of Antiochus and the Maccabees. Or if any one would question whether the “end” spoken of is really the *latter-day* cleansing of the sanctuary, the next and last vision of Daniel, on the same subject of Antiochus and his typical desecration of the sanctuary, settles authoritatively that question; declaring that “AT THE TIME” of Antiochus’s (antitypical) end shall be the appearance of the Great Prince, the unparalleled “Tribulation” of so many latter-day prophecies, AND THE RESURRECTION OF THE JUST.

Through this great key-revelation, the whole tissue of latter-day prophecy is clearly identified and traced, down to the very dates and events which Daniel longed in vain to comprehend, being reserved to that period of intolerable tribulation when the sight of an expected end will be necessary for endurance to that end, to the people of God. The great prophetic types of the final Antichrist, in particular, are unequivocally identified, from beginning to end, with each other and with their already historic or visible antitypes, by



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comparison of this passage with its predecessors and its great complements, the Apocalypses of Vision and of History. The Impious little Horn of the Fourth World Empire, the little Horn of the Grecian Goat-type of false apostates, and the Demoniactal Beast of the Apocalypse in the form of the Grecian leopard and reproducing the typical features of all the prior elements of Satan's visibly organized kingdom, are all by the Apocalypse comprehended boldly in one, while the prophetic Antichrist is narrowed down to the closest of historical and prototypical representatives in the person of the sacrilegious tyrant Antiochus Epiphanes.

That wonderful compound of craft, treachery and cruelty with the grossest vices revolting even to paganism, after identifying himself with the little horn of the Fourth Empire and of the Grecian Goat by supplanting the other three inheritors of Alexander's empire, and having sold the highpriesthood of the Jews alternately to two unspeakably wicked rivals for the place, eventually turned his arms against Jerusalem, massacred and carried away into slavery multitudes of the people, obscenely defiled the altar and sanctuary, and plundered the temple. Checked in his last foray into Egypt by the Roman ambassadors, he a second time vented his rage on the Jews, “having intelligence with them that forsake the holy covenant”—i. e. the apostate high priest and his party—again ravaged the Holy City, massacred the worshippers in the temple and all Jews who dared approach it, suppressed the sacrifices of Jehovah, dedicated the temple to Jupiter, whom he himself personated, by his statue, for compulsory adoration, and enforced this most impious of idolatries upon the people throughout Judea, at the point of the sword. He thus made himself the unmistakable prototype of the abomination of desolation spoken of by Daniel the prophet and quoted by our Lord in his own prophecy of the latter day; of the Man of Sin prophesied of by the Apostle Paul, “who as God sitteth in the temple of God, showing himself that he is God;” and of the Beast of the Apocalypse, that makes war upon the saints and causes all who will not worship his image to be killed.

We are neither left nor permitted to piece together these symbols, types and historic antitypes, for their final sum and substance, at our own discretion or whim. It is proved to be no arbitrary or conjectural assumption, that the Fourth Beast of Daniel and the Beast of the Apocalypse, in its sixth head declared then existing, must be the Roman empire, or that the following are all equivalent and synonymous types, viz: The little horn of the Fourth Empire, over-

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coming and oppressing the saints for 1260 typical days (antitypical years); The little horn of the Grecian Goat, “a king of fierce countenance” in the latter end of the Seleucidæ, by whom the sanctuary and the host of God’s people were trodden under foot for 1260 literal days made typical of years by the prophetic context; and the Apocalyptic Beast (in a then-future eighth head or empire), to whom is given to continue 1260 typical days, making war with the saints, overcoming and killing them, and ruling over all kindreds and tongues and nations.

All these are beyond cavil identified in Divine Revelation as types of that temporal-spiritual Power, the great and last foe of Christ’s kingdom; of whom John prophesied as the Antichrist of the “many antichrists,” and Paul, as “that Wicked whom the Lord shall consume with the breath of his mouth and shall destroy with the brightness of his coming;” even as every prophecy concerning any of these types predicts their sudden destruction at the coming of the Lord, in imagery of extremest terror, which is expanded in the 18th of Revelation to a description unparalleled in literature. All these identifications are absolutely settled either by unequivocal declarations or necessary implications in that word which we accept as the Revelation of God. With these also are equally so connected, “the abomination of desolation” or “abomination that maketh [the sanctuary] desolate,” of which Christ himself, expressly referring to Daniel’s prophecy, also warned us—not with reference to the destruction of Jerusalem, on which occasion it was *not* set up in the temple (even if the Roman standards be supposed its equivalent) until after the capture of the city, when the warning to flee would have been too late. The prophecy of the Two Witnesses and the exile of the Sacred Woman, for the same period common to all these calamitous types, also assert their connection with the group.

Again: the Angel’s announcement, “I am come to make thee understand what shall befall thy people *in the latter days*,” together with his repeated and emphatic references of the things foretold to “the time of the end” and even of the Resurrection and the Coming of the Lord, imperatively warn us to rest in no immediate sense or purpose of the prophecy, such as appeared within a trifle of two or three centuries, in the transient tyranny of Antiochus, but to contemplate the whole in the grand typical sense which alone befits the majesty of the æonic revelations among which it belongs, and the majestic agency and circumstance of its communication to the prophet.

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## Evangelization of The Jews

*The Cardinal Issue of the Coming Century.*

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MONTHLY LETTER BY H. W.

April, 1900.

Dearly beloved Christian friends:—

This has been a very busy season with us, for which we have great reason to thank God, for meetings at 424 Grand St. are held every night in the week except Saturday, when the meetings are in the afternoon, viz: from 2 to 3 the Bible class for Jewish adults, and from 3 to 4 the usual preaching service. Without question, however, the Friday evening services are the most interesting, not only on account of the crowds of Jews that as a rule overflow the Mission Hall at this service, many being turned away for want of room; but still more for the pronounced eagerness and visible earnestness of the densely packed congregation. A glance over the upturned faces is enough to prove the eagerness of the hearers to learn whether this Jesus of Nazareth can be, after all, their long-looked-for Messiah; while those more elderly Jews who have given up hope to obtain salvation in their old form of faith, are seeking to discover if they had not better put their hope in the Crucified One. Oh! it is a blessed work, and a great opportunity, that God is giving us at these gatherings of His own chosen people. No one can feel the awful responsibility on these solemn occasions more than the preacher; and before entering this holy place, it is his cry and prayer, every time, to be emptied of self and be filled with Christ. Often, as I face this multitude of my brethren, tired and weary, I feel the entrance of a new power—the Holy Spirit power—and standing on the platform as a mere instrument of His, He is pleased to speak through me, and makes me say things I never even thought of before.

### FAITHFUL PREACHING.

That the word is faithfully preached and bears fruit, not even our enemies dare dispute. Only Wednesday evening last (our usual discussion night), one Jew got up and asked, “I want to know if there really are any that have been made happier by their belief in



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*Monthly Letter by H. W.*

Christ, and if there is one here, has he the courage to get up and say so?” Not “one” alone, but numbers of men all over the house, instantly arose and remained on their feet shouting, “I am!” “I am!” “I have been made happy through Christ my Redeemer,” etc. The volume of testimonies coming so swift, so sincere and earnest, made the questioner hang his head, murmuring quite audibly, “Well! I see I have been mistaken, and misinformed.”

Yes! Thank God, the word bears fruit. “My word shall not return unto me void” said the Lord, and we know of many who believe the word of the glorious gospel that is preached here night after night. What else can it be that draws these hundreds of our Jewish brethren to these meetings every night in succession? The Gospel alone is the attraction and the only thing that is offered. Scarcely any other religious meeting in the city is so bare of all attractive accessories, in consequence of our long-continued poverty.

Alas! that the American Christian people take so little interest in God’s Israel! It is doubtful if one in a thousand ever prays, or contributes, or makes an effort of any kind, to evangelize the Jews. On the contrary, some of them bear an unconcealed ill-will to all Hebrews, which is one of the greatest obstacles in our way. But for this, and if Jewish Missions were given but half the help that is given to any Gentile work, it is evident from what we actually see, that greater things might be accomplished for the Jews than for the heathen around us. Albeit we trust not in men, but look only to God, who visibly owns this work as His own and blesses the same in spite of all prejudices and persecutions.

## THE LORD WITH US.

How wonderfully He stood by us during all the period of our trials in the various church courts! Although we stood practically alone, “hitherto hath the Lord helped us” in this battle and brought the truth out victorious from the Synod, victorious from the General Assembly, and finally from the Fifth Avenue Church Session itself, reversing their former unjust decision, and restoring me to membership “in good and regular standing.” And not only this, they have openly declared in an official paper handed to me (signed) that the testimony of the hired Jewish detectives was unworthy of credit and that the preposterous charge fabricated by them has been dismissed.

## RENT FOR THE MISSION.

Quite a number of our friends have responded to the need of contributions to secure the mission hall at 424 Grand Street for the

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present year. About \$800 have been contributed and we hope the other \$400 (or £80), will shortly be forthcoming, as this need above everything else must be met and met promptly. Who will take upon themselves one month apiece (\$100.) or half a month (\$50.) of this house that God uses so much in making the Gospel of His dear Son known to so many of the house of Israel?

## TEN YEAR ANNIVERSARY.

This month is my tenth anniversary as a missionary to the Jews in this great city. We shall have nothing extra for the occasion, as we do not think it matters whether we labored among these Jews ten years, or twenty-five years, or a life-time. I will not even briefly review here what we have gone through in these ten years. Of one thing we are satisfied; we have, with all our infirmities, preached the Word as faithfully as we knew how to do, and as He permitted us during this time to deliver about three thousand (3000) sermons to our Jewish brethren, we feel, should the Lord call us home now, we have been abundantly privileged already in testifying of Him.

To my friends, one and all, who have stood by me and helped me on in this work, these ten years past, I say, “Grace, mercy, and peace from God our Father and the Lord Jesus Christ be with you!” Your reward is with Him, and a crown of glory awaits you on that day. Brethren, pray for us.

Faithfully yours in Christ’s service,  
HERMANN WARSZAWIAK.

117 Second Avenue, N. Y. City.

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## HOW TO GET HELP ON THE HOLY SCRIPTURES.

—*To the Editor:*

My Dear Brother:—I want to say a word to your readers, as one who has known of and loved, and prayed for, and ministered to, the Hebrew Christian Mission of New York for some five years. And what I have to say is something I *know*, for I have proven it. I have been a lover and student of God’s Holy Word for forty years, since the happy day when Jesus took away all my sins, in August 1859. When in 1868 He gave Himself to me in a rich and deeper anointing, the Holy Scriptures took on a freshness and sweetness and power that made the precious Bible like a new book to me. In 1869 He anointed me with a special love for the people of Abraham, showing me His love for them as still elect and “beloved for the Father’s sake” and drawing out my love for them, just as a true son or child will seek to do all things he sees his father do. In later years I began to preach occasionally

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about their coming restoration to their land and the kingdom of God their Father, and finally I heard of the Jewish-Christian Mission in New York City, and thus had a small vent given my heart for its exercise in daily love and prayer and occasional small gifts.

In this exercise I have learned of God that I am bestowing on the needy and Satan-oppressed Hebrews of this day a small part of the great debt of love I owe their fathers who bore and suffered and brought forth the wonderful scriptures that are the daily meat and drink of my soul; and that if I don't want God to think of and bring on me the sins of my fathers, I must not think of nor bind on the Hebrews of this day the sins of *their* fathers, for “with what measure ye mete it shall be measured to you again.” And if I don't want God to remember all *my* sins and failures and not see any goodness in me, I must not think of nor remember the sins and failures of others, but look at them and think of them in the beautiful light of Christian faith and hope and love.

But the point I want to bring out especially is, that since I have been exercising my heart in love and prayer and small donations towards The Warszawiak Mission the scriptures have been opening to me in unusual sweetness and power, and speaking to me as if they knew me. Indeed the God of the Jews is the God of the Holy Scriptures, and His Spirit holds their precious treasures and unseals them to us as we come within the conditions of such unsealing. If God loves the Jews as He most certainly does, He will reward those that learn of Him to love and pray for and help them.

If any Christian wants to find the sweet, cool, refreshing deeps of God's Holy Word in this day of criticism, and drink rest and life and power to his soul beyond the power of men or angels or devils to move, let him love, and pray for daily, and help, The Jewish Christian Mission of New York City—a work which is at once the glory and shame of our land—its glory, in that God has brought forth such a precious thing in our midst, for us to nourish and cherish it, as for Him: our shame, in that it has suffered all manner of hardships at the hands of so-called Christians..

Let me close with this prescription for all that would attain a deep, rich, heart-understanding of the Holy Scriptures. In addition to all your other Christian duties wherein you walk as you ought to walk, send a donation from time to time to The Warszawiak Mission, and get the Treasurer's receipt for the same, and put that open receipt in your Bible at the places of your daily reading. Help this precious Jewish Christian work and see if the Jewish Scriptures don't help you. Help those whose receiving back into the kingdom of God—our Father and theirs, will be “life from the dead” (Romans 11:15) for the whole world.

In Christian love, J. T. J.

Gulf Mission Conference, M. E. Church, Marshall, Texas.



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## JEWISH CHRISTIAN MISSIONS IN GREATER NEW YORK. No. I.

Our severely tried and faithful brother, Philippe Spievacque—assistant preacher for Mr. Warszawiak and interpreter for the Bible class, at 424 Grand st., has written by request, a private letter to the Editor of SALVATION, describing his experience in assuming charge of the Jewish Mission in Brooklyn founded by Mr. B. A. M. Schapiro under the auspices of the Brooklyn City Mission Society; which Society, however, finds itself without funds to give pecuniary assistance to the work, while recommending it.

On reading his letter, we believe the readers of SALVATION will agree with us that we could do nothing better than to print it just as it is.

As I entered on the Mission to the Jews in the Borough of Brooklyn, New York, after having been used to preach to full houses at 424 Grand St., for nearly four years, you can imagine how I felt on the first occasion, when instead of a house full of Jews not one came. How I felt only God knows. But it was a beautiful time to pray, and I prayed all along with my God. That was on a Friday evening, and the next afternoon, on Saturday, one man came in; but as quickly as he entered so he hastened to leave the mission room; I suppose, because no one was there. That occurrence was heart-breaking to me. I could not help but pray again for tomorrow's meeting on Sunday at 4 P. M. I opened the doors myself, as I have no janitor, at 3 P. M. and asked the Lord to bring in some souls, and this time the Lord heard my prayer. Two Jews passing by had noticed the sign in the window, with my name on. They knew me, from 424 Grand St.; they came in; the question they asked of me was, "is that all the meeting you have here in Brooklyn? The Jews do not know you here. You must not feel disappointed about it at all. Wait, Mr. Spievacque," said they; "we came here from New York [now Manhattan Borough] to see some friends. If you will allow us to leave you for a short time, we will go out and come back with some friends of ours. They heard already about you and they really were anxious to hear you preach, if they only knew that you are in Brooklyn." So they left me, and half an hour later they came back, and brought with them eight more! "Now," they said, "you can pray, (as it is the custom of the Jews to pray in the synagogue only when there are ten people together). So I did; I

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prayed, and thanked the Lord for His wonderful doings, and had a few hymns in which the two Manhattaners joined; and then preached a sermon, on the first verse of the sermon on the mount. They thanked me heartily after the sermon, and promised to come again the next Friday night. But how surprised was I, when, the very same evening, I came to Manhattan to preach there, that all of them were in 424 Grand St., ready to listen to another sermon. My gladness I am unable to picture. I went home rejoicing.

Monday morning, the kindergarten had fifteen children, ten of them Jewish, and the rest were Germans and Italians. I thought it right that the Gentile children remain in the kindergarten, as the gospel is to be preached to every creature. On Tuesday evening, I had a question meeting, and seventeen people came to ask questions concerning my mission in Brooklyn, and in answering I tried to preach Christ crucified as my mission.

The sewing-school on the same day was very well attended, and on Wednesday, the singing school had a small number of children.

The next Friday evening, I had a larger meeting than I expected. There were twenty-two men and three women. I praised God for giving me the privilege of glorifying His name to the chosen people of Israel.

On Saturday afternoon, I came to the Mission, and found a letter, unsigned, threatening my life if I should persist in having another meeting; and no one came to the mission.

I felt that something was the matter; but if the Lord is with me, who can be against me? I had no meeting, but on the Sunday following, a few people, of those who were before in the mission, came in, and while trying to convince me of the dangers before me, told me that if I only should give up children work, the Jews would have nothing against me, as there is another missionary in Brooklyn and nobody is against him, because he has no children work. I thanked them for their friendship, but assured them that I would by the help of God continue to do children work as well as preaching to the adults. In the same week, the windows of the mission were broken, on Friday evening. Some people were inside of the mission, and left being afraid for their lives.

The next week a mass meeting of the Jews was held, and resolutions were passed, to break up the mission.

On a certain day I was stoned by a howling mob of Jews. They

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cut my head with beer bottles, etc., as has been published heretofore in Brooklyn papers and in SALVATION. The next day, a mass meeting was held again, and a ban was issued from every synagogue in that part of Brooklyn Borough, that any Jew who once visits the mission is excommunicated from the Jewish faith and nation; and that is something horrible. If a Jew is under ban, no Jew will buy of him or sell to him, or live under one roof with him. He must not pray in the synagogue; his son can not be circumcised; no Rabbi will give it a Jewish name; if he dies, he cannot be buried in a Jewish cemetery; his wife must be separated from him, and if betrothed he cannot marry the girl; all passers-by in the street do spit before him and say, you are a disgrace to the Jewish nation. Then, certainly, for three Fridays, Saturdays and Sundays, in succession, no soul came to the meeting; but by the grace of God, I kept on praying for the salvation of Israel. A mass meeting was called again, and passed a resolution that every Jew who lives in the neighborhood where the missionary passes by must have boiled water prepared, or boiling oil, to put on his head. They also made a collection, of which the first three dollars was given to the representative of a Jewish newspaper called *The Jewish Daily News* (in Manhattan Borough) to hire lawyers to prosecute, or plead in court if necessary. I, knowing this, did not go on the side walk, but in the middle of the street, for three weeks long. Whenever I left home, my wife, being sick with rheumatism and not able to go with me, used to watch me through the window as far as her eyes could reach, and remained on her knees until I came back home alive.

Now I am in mission work in Brooklyn and in the very same place, 96 Manhattan ave., for the months of January, February and half of March; and let me tell you how about the work. We have meetings as follows:

Sunday afternoon 4 P. M. preaching service.

Monday, Tuesday, Wednesday and Thursday mornings, kindergarten, at 8 to 12 o'clock.

Monday evening, from 8 to 9, Bible class, and from 9 to 10, class in English.

Tuesday afternoon, 3.30 to 5 P. M., sewing school, and question meeting 8 to 10 P. M.

Wednesday afternoon, 4 to 5 P. M., singing school.

Wednesday evening, from 8 to 9, Bible class, and from 9 to 10, English class.



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*And "The Jewish Christian."*

Friday evening at 8 P. M. preaching service.

Saturday evening at 8 P. M. preaching service.

And all of these at length with success. Praise the Lord for He is good, and His mercy endureth forever!

If there are Christians who care for the salvation of Israel, will they not help us to be able to meet the expenses of this mission? There are some pledges from good Christians, which amount all together to \$23.50 a month. Rent itself is \$35 a month. Who will send us help for rent; and who will send some help for a janitor, as I am really unable to do all the work of everyday myself? Fuel and lighting are necessary. Who will help me to print a tract in Jewish, and in so doing reach the masses outside of the mission? Who will come and play the organ for us? Who will come and speak a word of sympathy? And who will pray for us, remembering that there are 100,000 Jews in Brooklyn Borough who know nothing about Jesus as the Christ? May God help some to do so. Our Treasurer's address is

Mr. JOHN W. JAMES, 123 Maiden Lane, N. Y. City.

## JERUSALEM OF TO-DAY—ITS JEWS, ITS CHRISTIANS, AND THEIR SABBATHS.

BY EDWIN SHERMAN WALLACE.

Saturday alone gives evidence of being a day set apart. The Jews, constituting more than two-thirds of the population, keep their Sabbath scrupulously, avoiding every appearance of labor, dressing in holiday attire, and being strict in their attendance upon synagogue services. This day shows how much the Jew has to do with the real life of the city. On Friday and Sunday, it seems as if every shop was open for business just as on other days. The streets are full of men, women and children, each in the pursuit of his or her calling or pleasure. On Friday evening before sundown, the streets are deserted, stores are closed, and hardly a Jew is seen. On Saturday business goes on in the few Christian and Mohammedan shops, whose proprietors have survived the competition of the sons of Jacob, but the amount of business done is very small. On this day even the Fellaheen women do not risk the market with their little stock of fresh vegetables, dried fruits, chickens and eggs. The Jaffa Road, in the day time usually thronged near the Gate that gives it its name, is quiet and almost deserted.

In the city proper there is freedom for movement not enjoyed on any other day. The Jew is at home or in his accustomed place of worship. Towards evening on his Sabbath, Jacob, his wife and children come out for a little airing. You can see him with his love locks neatly curled, his long robes flowing about his feet, his fur-lined cap marking him as peculiar, and his whole bearing that of a person well satisfied with himself. His wife is clad in a dress

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of striking color, her head covered with a shawl whose brilliancy is not surpassed by anything in nature.

The day on which the Hebrew begins his work is the one on which the Christian is supposed to take his Sabbath rest. He may do this as strictly as his Jewish fellow townsman, but his numbers are too few to produce anything like the same effect. On Sunday, the old street cries that have been hushed for a day break out again. All shops seem to be open; carriages are coming and going as usual along the Jaffa road. Fellaheen women are trudging in with their head-loads of anything which they may have to sell. “The stranger within the gates” would never know by anything he sees that it is the Sabbath of the Christians. His ears will tell him, however, for he is not likely to mistake the meaning of the incessant bells ringing out their messages from belfries within and without the walls. These bells are an abomination to the Moslems, who would hush their brazen tongues if they could. On Easter day these bells are the playthings of the multitudinous Russian pilgrims who throng the city. Before daylight they begin, and so great is their joy at the thought of the Resurrection, that the bells have no rest all day. When one pilgrim tires another takes his place and the horrid din goes on.

Early Sunday morning the bells at the Holy Sepulchre Church begin. St. James, Ecce Homo, Christ Church, St. Paul’s, St. Stephen’s help fill the air; while low and sweet come drifting down from Olivet, across the Kedron and up through the city, the notes of the big bell in the Russian tower. Only in certain conditions of atmosphere can this bell be heard in the city, and then the notes are like angel melody dropping from the skies. It is very suggestive to have from that Mount from which Christ ascended, the invitation of Christian bells to reverence the day made sacred by His resurrection. No matter what shade of Christian belief one may favor; no matter what he considers the proper way to worship God; no matter in what language he may desire to hear the service, he can be accommodated in the Holy City to-day. Many of the Protestant denominations have no church buildings, but each has its representatives willing to open their homes for a service should a minister be at hand.

Nearly all the divisions of Christianity that have chapels, have separate churches, where services are held, in other parts of the city. And still there are not places enough to employ the multitude of priests who live here. The Holy City has an abundance of more or less holy men. No less than five hundred are always on hand.

German services are held in the Muristan, where the Protestant congregation now uses the old refectory of the Crusaders as a place of meeting. A handsome building is being erected for these good people on the site of the old Church of Maria Major. When completed, it will be one of the finest edifices in this “City of Churches.”

At ten o’clock the services of the Church of England are held

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in Christ's Church, the church of the London Jews' Society, which is on Mt. Zion just east of the Tower of David, and has one of the finest positions in the city. Its central location has its disadvantages as well as its advantages. I have often wondered at the endurance and grace of the minister in charge. There are so many distractions to sanctity that the uninitiated are at a loss to understand how he can keep his composure in the midst of them. But so far as any outward expression from him is concerned, one might suppose that a holy Sabbath stillness breathed around the place. But it doesn't. From the sentry-stand in front of the Tower of David, which is just across the street, a cornet is blown every fifteen minutes, and during the worship hour of the "Christian Infidels," the Mohammedan bugler seems to consider it his religious duty to blow louder and longer than at any other time in the week. Just a little to the south of the church, is a hall in which the members of the military band practice. The agonized squeak, squeak, and toot, toot, of the violated instruments, each on an independent key, produces in the worshippers an emotion not conducive to religious improvement. Then many of the attendants come to church on donkeys. The Jerusalem donkey is noted neither for mildness nor melody of voice, nor for his wisdom as to the appropriate time to exercise his vocal gifts. All of these annoyances may go on at the same time and frequently do, but they never perturb the equanimity of the good preacher.

The summit of Olivet is "Inspiration Point." Somewhere near here the Master called His disciples together and taught them how to pray. A French lady of title, the Princess de la Tour d'Auvergne, has built a pretty little chapel called "The Chapel of Our Father." On its walls is inscribed, in thirty-two languages, "The Lord's Prayer." Near this summit, when the crowds coming out of the city joined with the multitude from Galilee in shouting "Hosanna, blessed be the King that cometh in the name of the Lord," there occurred one of the most tragic moments of Christ's eventful life. Here he beheld the city spread out in all its splendor before Him. Even in the midst of the acclaim the thoughts which the sight suggested could not be controlled. The tears rushed to those eyes of love, and from His lips there came the sentence prophetic of the awful doom impending over the temple and palaces of the city He so loved:

Less than forty years after its utterance, that prediction was fulfilled. Her walls, Temple, palaces and homes became the prey of frenzied Roman legions. Her children were slaughtered by the thousands on her streets and within her sacred precincts.

Near this summit the risen Saviour had His last conversation with His wondering disciples; near this He sent them forth on their world-wide mission; near this was the threshold from which he stepped into Heaven; near this the cloud hid His radiant, ascending form; near this the angel messenger appeared unto the astonished



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witnesses of His ascension and cheered them with the promise of a Saviour to come again.

Near this it is believed that the Lord will descend in the glory of His Heavenly Kingdom. Inspiration Point, truly.

—*New York Observer.*

## JEWS OF THE ORIENT.

Mr. Stileman, the correspondent in Persia of *The Friend of Israel* (from we have before quoted) writes of a missionary tour by the Rev. J. L. Garsland of the London Jews Society; the significant feature of which was that the missionary, and his Jewish-Christian interpreter as well, "were everywhere received by the Jews with kindness and respect" but were also, in several places, actually invited to preach in the synagogues.

## HERR GUSTAVUS COHEN AS A MISSIONARY TO THE JEWS IN AMERICA.

A writer in the Baltimore *Methodist* makes this interesting announcement concerning Mr. Cohen: of whose effective eloquence before the Grand-street Mission audience some report was made in *SALVATION* for February, 1899:

"He came to this country as a visitor and lecturer, but the longer he remains here, the conviction grows that God directed him to America for a greater purpose. His heart is burning with enthusiasm for his own kindred, the Jews, and he longs to preach the gospel of Christ to them, to enlighten Christians as to the Jews, and to lead them to realize that Jesus is the promised Messiah, a light to lighten the Gentiles and the glory of His people Israel."

## JOHN HALL MEMORIAL MISSION TO THE JEWS

NO. 424 GRAND STREET, NEW YORK CITY.

HERMANN WARSZAWIAK, Missionary in charge.

Regular preaching services, (when the Mission Hall is crowded with listening Jews), are held at the above place

Every Friday night	at 8 P. M.
" Saturday afternoon	" 3 "
" Sunday night	" 8 "
" Wednesday night	" 8 "
" Thursday night	" 8 "

A Bible Class for adults is conducted by Mr. Wm. Cowper Conant (with the aid of Mr. Philippe Spievacque) every Saturday from 2 to 3 P. M.

Earnest Hebrew enquirers seeking private instruction can meet with Mr. Warszawiak at his home 117 Second Avenue, every day (except Sunday) from 9 till 12 noon.

A cordial welcome is extended to all.

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## THE STORY OF MARCUS S. BERGMANN.

*The Friend of Israel* informs us that Marcus (Hebrew “Mordecai”) Bergmann was born into the strictest sect of the Jews’ religion—the *Chasidim*—in a German town, about fifty years ago. Deprived of both parents by the time he was six years old, he fell under the care of an uncle who was also of the sect of ‘Chasidim.’

One morning, little Mordecai went with his uncle to the *Stiebel*, or prayer room of the Chasidim, and during the service the 24th psalm was read. In the 8th verse occur the words, “the Lord, strong and mighty.” In Hebrew it is *Jehovah Ezuz*, the latter word signifying ‘strong;’ but the little boy, not yet knowing the meaning of the word, mistook it by the sound for the name of Jesus. Wondering much at this combination, he asked his uncle, on the way home, how it could be that in that holy psalm, the sacred name Jehovah was connected with that of the Crucified One, which all Jewish children are taught to blaspheme. For all reply, the uncle instantly gave him a sound box on the ear. The peculiar force of this argument the boy never ceased to feel, and thus the question of ‘Ezuz’ became as a nail driven in a sure place. He pondered it and studied it by himself; and although in the course of his education it was solved, yet in the meantime the name that is above every name had become profoundly impressed upon his thoughts.

At twenty years of age he came to England and ministered in a small synagogue in London. Taken sick, in the German hospital he occupied himself with the Hebrew Bible, and found therein a word in the Book of Daniel concerning the Messiah, which he had never noted before, and which gave him even more perplexity than had the word ‘Ezuz,’ in his childhood. It was, that Messiah should be “cut off, and nothing unto him.” Again a new word rang in his ears. It smote upon them afresh in the 53rd of Isaiah, a chapter which he probably had never seen before, since the Jewish rabbis do not dare to allow it to be read in the synagogues. In the 8th verse—8th verse again!—he read that Messiah “was cut off out of the land of the living; for the transgression of my people was he smitten.”

In short, by those words he was led into the knowledge of Jesus the Jehovah of the Old Testament and the Son of God in the New, and became eventually a Christian Missionary to the Jews in London, where he is laboring among them today, and has lately completed and issued that great boon to the blinded Jewish soul, the unveiling in Yiddish of the Hebrew scriptures which so few of the Jews now understand though they are read in the synagogues every Sabbath day.

A second version of the Old Testament in Yiddish, by Mr. Bergmann, is now in press. A Jewish Christian who is printing it, Mr. Fondaminsky, gives testimony to the powerful effect of the Word upon the Jewish compositors whom he has at work upon it.

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## “THE CHRISTIAN COMMONWEALTH OF GEORGIA.”

A writer for the *New York Observer* has introduced to the wider Christian Commonwealth a young settlement designated as above, with the post-office address of “Commonwealth,” Georgia. Our readers will see the point of contact with SALVATION, from this paragraph in the by-laws of the Commonwealth relating to conditions of membership:

“They shall consecrate all their labor and property, without reserve, to the service and obedience of Christ, and shall fully and freely use and dispose of the same in such a manner as shall satisfy this society as to their eligibility and fitness for membership.”

The third anniversary of this enterprise has now passed, and we wonder how many of our readers have as yet heard of it, and how much they know about it. More may, probably, be learned from a monthly periodical called “The Social Gospel” published by the Commonwealth, but which we have not yet seen.

A number of efforts to realize a community in the full sense of the term have attracted more or less of attention in this every-one-for-himself world, and the greatest successes among them in that respect, have resulted from their failures. This one, at least, has not yet failed, although compelled to wrestle with the usual series of difficulties inherent in human nature under such conditions. With the utmost sympathy and good will for the self-denying servants of Christ and the neighbor, we are unable to prophesy, from any known data in history, philosophy, or even Christianity, what the final result will be, or what it ought to be.

The example of the nascent apostolical Church at Jerusalem in having all things in common, has led many to the conclusion that such is the ideal of human organization according to Christ. The undertaking to know “What would Jesus do” with respect to organization, and to conduct therein (including the conduct of a daily newspaper) is subject to so many discouraging infirmities of human judgment and practice, at best, that without an exorbitant faith in our conclusions as of Christ, we are led to go slowly in reconstructing the providential framework in which we find ourselves placed. Two questions remain as yet undecided for the most of



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Christ's earnest and radical would-be followers: (1) Was the Christian Commonwealth at Jerusalem established as a pattern for the Church—though it seems to have disappeared with the emergency, or by force of a greater emergency, soon after—and (2) If so, was it a pattern for the militant, or for the victorious Church under the presidency of the returned Christ and Apostles in the latter day?

There are, however, some considerations that at least must “give us pause,” before jumping at a conclusion. The closest followers of our Lord find themselves set in a world like this, politically, socially, and economically, to pervade it with a spiritual regenerative force through the preaching of the Gospel “with the Holy Ghost sent down from heaven.” If the weight of the apostles' teaching and example be taken for authority, we have simply to follow them as they followed Christ in that preaching of His Gospel and commandments to every creature, in which He promised to be with us *even unto the end of the æon*; a scheme in which no place is reserved for mechanically overthrowing and reconstructing the political or social fabric in which we are cast. The contrast to the Roman empire as the Gospel found it, now visible in the best condition of Christendom, attests the sufficiency of that spiritual force for the highest social regeneration to which our maturest philanthropy can aspire, in the course of its predestined future prevalence.

The present conditions under which godliness struggles, it must be admitted are painfully obstructive, both within and around us. In the more serious and deep-dwelling minds of the religious world, the Laodicean self-congratulation of modern Christianity and society is becoming a peculiarly hollow and sepulchral note. In spite of the growing statistics of nominal Church-members and their social activities, it is now seen to be more than any large denomination of Christians can do to hold their own in evangelical doctrine. A doubtful majority of the ministers and elders or deacons may still uphold the “standards,” in a parleying attitude, against the pressure of an undoubted majority of the laity who are either hostile or indifferent to the authority of the Bible in its doctrines of sin, retribution, atonement, regeneration by the Spirit, and even the infallibility of Christ and his inspired prophets and apostles. Whole churches and many of them, with the most popular preachers of the day, in every large denomination, openly repudiate every one of these standards of evangelical faith, and reduce what they call the gospel to a more refined and intimate morality than the average

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sinner, but not the better moralists, of ancient Greece and Rome, were acquainted with, and with no more power to regenerate society and politics than had the sentiments of Plato, or Cicero, or Seneca, or Marcus Aurelius, or Zoroaster, or Bhudda, or Confucius. Nay, of these very moralists, the two who assumed supernatural claims and gave their names to an alleged ‘religion’ with some idolatrous forms of worship, are accordingly exalted by popular ‘Christianity’ to niches in the temple of God alongside of Christ crucified afresh between them.

These things being so, and the unchecked if not increasing prevalence of every form of selfish lust and crime and conflict giving evidence that the regenerating force is not only invisible but unfelt, blocked and at a standstill before the forces of evil (bragging apart); it is not strange that earnest souls secede from society as it is, and seek to make a separate community under the law of Christ as they understand it, where humanity, at least, may lead a protected existence.

It should be remembered, however, for it is evidently true and a vital truth, that Christ never meant his Church to be withdrawn from the world into a hot-house, like an exotic, for protection against the cold storms without. Quite the contrary. He threw his disciples into the thick of the conflict in which he himself fought and fell. “I send you forth as sheep in the midst of wolves.” But is it only to be devoured, as we see it today spiritually, and not victorious as in the past? Is it not plain to be seen, that the want of the times is a renovated Church, rather than a renovated world for it to live in? A renovated Church, and a New Reformation, which must have its Elijah, Luther, and martyrs, once more. It is this, the present Church is waiting for, stock still in feebly defended intrenchments, so far as it is not streaming over to the enemy. How long, O Lord, how long, to the new heroes of faith who shall lead us forth, not fugitives to the wilderness, but in full self-renunciation, casting all into an aggressive advance under the uncompromising standard of the whole Christ of the Bible!

The Church of the Self-Renunciation: that is the ‘commonwealth’ we need, whose “citizenship is in heaven, from which we look for a Savior” (Phil. iii: 20). Who will open the books and enroll such citizens—not in a new ‘denomination’ or a new doctrine, but in a new life not of nominal but of actual self-renunciation for Christ and the world’s salvation?

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“*Thy Will Be Done*”—or *Ours*?

## DIVINE SOVEREIGNTY EXCLUSIVE.

A certain occasion in editorial correspondence recently gave rise to the article in *SALVATION* for April on Divine Sovereignty Universal. Later, a private editorial colloquy, besides correspondence in another case, revealed an urgent occasion among our parishoners, so to call them, for evidence of the *Exclusiveness* of Divine Sovereignty. Readers who, probably, already feel surprised that there can be a question of exclusive or divided sovereignty in God, or that such a contradiction in terms as ‘divided sovereignty’ can require correction for anyone—will discover as we proceed, that there is actually a growing cult within the Christian pale by which it is taught, in effect, that God has made over the sovereignty of His will in Providence to the will of anybody who may conclude to assume it, under the condition made and provided—the condition of faith.

It has often been said that any proposition of doctrine conceivable by the mind of man can be proved from the Bible by the simple process of misinterpreting or misapplying texts and phrases. No less monstrous a proposition than that above stated can be, and is, deduced from these words of our Lord in the fifteenth chapter of John, 7th verse:

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. And (xiv:13) Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it. Also (Mat. xxi: 21) Verily I say unto you, if ye have faith, and doubt not, ye shall not only do this unto the figtree, but also if ye shall say unto this mountain, Be thou removed and be thou cast into the sea, it shall be done. And all things whatsoever ye shall desire in prayer believing, ye shall receive.

A disciple of Rev. A. B. Simpson, who represents, if not the teaching of that leader, at least the logic and effect of it, tells me that the words above quoted give authority to every believer to direct the course of Providence respecting all things in which he is concerned or has a choice, provided only that his requests be presented in prayer with implicit faith in the promise. Thus, if one is sick unto death, he cannot die, but must recover, if any one will pray in faith for that exertion of Divine power. So of other temporal mercies, innumerable; there is nothing the child of God may wish that he cannot have, for himself or others, if only he will “ask in prayer, believing.” A mountain will be removed in this way



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out of the path of a projected railway, if a believer demands it. That, indeed, is expressly specified in the promise. In like manner, the success of the Boers or of the British in the present war, the erection of the Transvaal Republic and the Orange Free State into independent international sovereignties, or the annexation of those states to the British empire—either or both of these objects, as may seem good to various praying Christians with full assurance of faith, will be brought to pass.

The logic with which we have set out is inexorable, and if its inferences are warrantable in the least, they are imperative to the uttermost. In this way, says our friend, the saints shall judge the world, and sit with Christ on the throne of God, disposing of all sublunary and even celestial affairs: for, “know ye not that we shall judge angels?”

Why this consummation of creature omnipotence is delayed, and miracles of every sort and size are not yet wrought daily at the pleasure or convenience of every believer, is, we are told, because of nothing but our want of faith. And why do we not have this almighty faith? The answer is, because we refuse to believe the word of God: we could have it if we would, by simply consenting and determining to believe. It is all a matter of will. But it is said (Romans x: 10) that “with the *heart* man believeth;” and also, that “faith worketh by *love*” (Gal. v: 6). Admitted; and answered, that will and affection are the same, and both are strictly self-directing. (When a man will not stick at such an assertion as that, what can you do with him?)

But both love and faith are the gift of God: “Peace be to the brethren, and love with faith, from God the Father, and the Lord Jesus Christ” (Eph. vi: 23). But, say they, all that was given in regeneration at the first. (Why the apostle prays that it may yet be given, or more of it given, is not explained.) But he also says (1 Cor. xii: 4-11) There are diversities of gifts, but the same Spirit: For to one is given through the Spirit, the word of wisdom; to another the word of knowledge [revelation] according to the same Spirit: to another FAITH in the same Spirit; to another gifts of healing, in the One Spirit, and to another working of miracles; . . . all these worketh the One and the same Spirit, DIVIDING TO EACH ONE SEVERALLY EVEN AS HE WILLETH; also (Romans xii: 3) “according as God hath dealt to each man a measure of faith.” These oracles declare a truth plainly incompatible with the notion that saving faith in any of its various degrees whether for sanctifying growth

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in grace or for power in saving service, can be assumed at will or obtained at will by the creature. It is the gift of the Spirit, both to begin with, and to increase. It is expressly declared also of miracles and gifts of healing, that they are special gifts for the special purposes of the supreme giver, and not gifts held out for every one to seize upon at will by faith. In short, all the assurances of our Lord to believing prayer are conditioned by one transcendent IF: *if* ye have faith given you to believe that ye receive the thing ye ask for. Some, like the apostles, were gifted, for the sovereign purposes of the Lord, with faith for miraculous healing and other signs and wonders through the name of Jesus. Some may still be so gifted if it please God. But there can be found no basis in the Bible for the presumptuous, if not blasphemous, assertion that God has placed his omnipotent authority, for all purposes or for any purpose, at the free disposal of any created being.

Probably no one holding this doctrine, or committed to its logic (whether daring to follow it through, or not) would suppose that our Lord meant to confer on his disciples greater faith, or greater power in prayer, than he himself possessed. A disciple is not above his master, nor a servant above his lord. (Mat. x: 24). Yet Jesus prayed in vain, in Gethsemane (and that not the first time: John xii: 27) with thrice-repeated agony and sweat of blood; and his submission of the request to the sovereign will of the Father is the model of prayer for all his followers. There is more “faith, working by love,” in trustful and obedient submission, than in all the bold assurance that is so commonly taken for the synonym of faith. In fact, there is no true faith without it. The prayer that does not devoutly reserve the will of the Father, but claims its object unconditionally, cannot be the prayer of true faith *in Him*—whatever else may be the object of faith in such case.

But what, then, shall we make of those promises that we have quoted, without a hint of condition besides faith, “nothing doubting” of the gift?

There are those who cannot grasp the Scriptures comprehensively, but hang their theology exclusively on a text, regardless of the limitations fixed upon such text by other texts of the same Divine authority. Such readers cannot really believe the whole of the Word, but are obliged to lay aside tacitly, all those phases of revealed truth that qualify their selected texts or seem to contradict them. If they were logically consistent, they would be forced to go with total unbelievers who find the Bible a chaos of contradictions,

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and therefore reject the whole. But the talent for inconsistency so notable in man, is often the means of saving him from the most fatal errors.

It was hinted in the supposition of opposite prayers of faith from Boer and British Christians respectively ; and the supposition might be extended to prayers for rain and sunshine, and a thousand other apparent desirables ; that the omnipotence of faith must involve many a clash between incompatible opposites, both equally having the right of way. But they give us an answer to this objection, by asserting that we are made sons of God and brethren of Christ by regeneration, and “have an unction from the Holy One and know all things,” (John ii : 20) ; so that we cannot make any mistake or go contrary to the will of God, which indeed is in us by His Spirit. Will it be believed, that such poor creatures as we are can placidly take such assumptions as these upon them ? Yes, for, they repeat, there are the texts, and that is just what they say. The other texts that in great number assert or imply the very contrary, they prefer to forget. But which side shall we take ? Or, rather, shall we not take the ground, in the first place, that the word of God cannot contradict itself, and therefore that we must not venture to make any use of clashing texts until we can so understand their mutual limitations as to harmonize them ? Many expressions in the mystical Epistle of John are perverted by rash one-sided usage into more or less fatal errors which we cannot here enlarge upon. Suffice it, in passing, to suggest that the Apostle is dwelling throughout on the pure ideal of sonship to God, with the impeccable holiness and inerrancy involved in that perfect union with God in Christ, to which all true believers are, without doubt, ultimately destined. The mistake, through which this epistle and the texts quoted from the mouth of our Lord are made to clash with the whole tenor of Scripture and of actual Christian experience, lies in assuming that we have in them a revelation of supreme privilege and power immediately to be assumed in our present state and at will, instead of a glorious perfection held out to our hope and aspiration “when He shall appear” and “we shall be like Him.”

But, the fanatical assumption which has become so serious an error to deal with among many sincere Christians (the unlimited power of faith and prayer), will still fall back upon the apparent intention of our Lord to confer on those to whom he addressed himself a present enduement of “power from on high,” and in the assumption that he was addressing not only the appointed Twelve,



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but also through them “all those who should believe on Him through their word.” The latter assumption is not only gratuitous, but untenable in the presence of his admonition to the Apostles to wait in Jerusalem until specially “endued with power from high,” and of the visible descent of the Spirit upon them at that period, as an authentication like that conferred upon Christ himself at his baptism. If, as some suppose, “the gift of the Holy Ghost,” in that sense, was to be not special and temporary but universal, then those who would take themselves for successors of the apostles in that sense or any other, may be advised at least to “tarry” also until some like miraculous sign shall attest their appointment to work all miracles and declare all truth, through the plenary direction and power of the Holy Spirit in prayer by the name of Jesus.

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### “PRINCIPALITIES AND POWERS IN THE HEAVENLIES.”

We take pleasure in acknowledging the gift of a small volume under the above title from the pen of Rev. Robert Brown, of Scarborough, England, published by William Wileman, London, 27 Bouverie st., E. C. Of this book the author says (after remarking that certain prior treatises are out of print): “instead of reprinting these treatises, I have thought it better to write a new work altogether, upon the ‘Principalities and Powers in the Heavens.’” The volume embraces under this broad generalization, an outline of the author’s views of things to come on this earth, as well as of much that has heretofore come to pass. Perhaps the most marked and wonderful trait of prophetic expositors is one that is not wanting to this author, namely, the absolute certainty of his conclusions, from the least to the greatest. There is also a great profusion of Divine Oracles, gathered from an intimate familiarity with the whole Bible and woven together with ingenious co-aptation in a mosaic of jewels intended as an exact picture from Holy Writ of the prophetic future as it lies in the author’s mind. To one who loves the Bible, these oracles are a draught of refreshment, and the author’s own suggestions are often worth considering, and are sometimes enlightening, if one is careful to be soundly persuaded in his own mind and not another’s. Among the noticeable theories are these: Of the personal individuality of Anti-Christ, and of the Cherubim as “anticipative symbols of the Church of Christ.” These subjects, among others, are treated in SALVATION from a different point of view.

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## Critical Study of the Bible.

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### BIBLE REVISION REVISED.

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#### MATTHEW IX: 27-38.

27. Following the miracle at the ruler's house, “as Jesus passed by from thence,” says the R. V. more accurately than A. V., but awkwardly. “Passed on from thence” would be just right: *paragō* intransitive meaning “pass on,” or “pass away,” in all instances.—The blind men crying “out” (R. V.) makes the description unambiguous. But “Thou” Son of David, in both versions, seems to me in this case and many others, less reverent and elegant as well as literal than “O, Son of David!”

30. “Strictly” charged them (R. V.) is better understood than “straitly;” yet falls short of the severity expressed by *enebrimēthē*. “Sternly” (*mārgin*) comes nearer, yet comes short of the angry denunciation of the woman who sacrificed the costly ointment (Mark x: 5), described by the same verb, but translated “murmured.” It is only in John xi: 33, 38, that the full force of the verb comes out to reveal for us the resurrection agony in Jesus when the Almighty Spirit through him conquered Death itself by the ejection of life into a frame of absolutely dead matter: an experience scarcely hinted by the feeble phrase “groaned in the Spirit” or “groaning in himself.” But who could translate it?

31. “But they went forth [and] proclaimed him in all that land.” This version is shorter than either of those in use, and more exact.

32. This verse reads literally, according to the undisputed text, “And lo, they as they were going out, [from the house where Jesus healed them] have brought unto him a dumb man possessed with a devil.” This will be recognized as an immaterial improvement perhaps, on the language of the A. V., and brings more clearly to our attention an interesting instance of the zeal of the lately blind men to glorify their benefactor and bring other sufferers to Jesus for relief: this one likely an acquaintance in misery who had followed with them in the same hope, and stood without, awaiting the result of their request. But the Revisers, apparently missing

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the connection of the verb (*prosēnegkan*, they brought) with an implied subject of the initial word *autōn* (they), and supposing that “they brought” had no specified antecedent to be referred to, have preferred, as a remedy for such vagueness, to import into their text a secondary reading found in some MSS at verse 22 of chapter xii, though not at this place so far as appears from the critical edition before me. Thus substituting for *prosēnegkan* (they brought) the doubtful *prosēnechthē* (there was brought—by nobody in particular), they lost out of their version this touching detail, just as the possible transcriber they followed had done.

36. The reader of this verse in only the improved text will be perplexed by the versions of *eskulmenoi*. In A. V. it is “fainted,” and in R. V., “distressed.” Distressed or distrained, would express it for those who are learned in the law. But the later word, “despoiled,” was thoroughly applicable to the common people of every land in that age, as it is still in all non-Christian or nominally Christian lands. The oppressions of the Pharisees, who “devoured widows’ houses,” and of the tax-farmers or publicans, who enriched themselves without fear by the plunder of the common people, in dividend with the Roman proconsuls and soldiers; all bent, like the Turks today, on stripping the land to the bone; well justified the severity of the term here employed, and were often the subjects of our Lord’s indignant rebuke. It appears that the revisers chose to follow the text of King James’s time, reading *eklelumenoi* for *eskulmenoi*. Without discussing their argument, whatever it was, against the later reading; the authority for the latter, conjoined with its extreme fitness in itself, make up an extremely good *prima facie* case for its adoption inversion as well as text.—“As sheep having no shepherd”—or protector from wolves. This most essential purpose of the shepherd comes into view pathetically from the use of *eskulmenoi*, and confirms again the authority of that reading.

38. Pray ye therefore the Lord of the harvest that he send forth (*ekbalē*, cast forth, same as with devils) laborers into his harvest. Certain zealous Christians have lately taken a fancy to the literal sense of *ekbalē*, and are accustomed to pray and exhort that laborers be “*thrust* forth.” This is one of the few examples where a literal version is to be avoided as a practical perversion of the text. The Lord thrusts out devils, but he does not thrust out his children to their work; a word fit for slaves. A similar case occurs in Mark, iv: 29: *apostellei*, “he sendeth” (the sickle): rendered properly ac-



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According to English usage, *putteth in*. Then in Rev. xiv: 15 and 18, we have *pempson*, “send” (thy sickle) properly varied to the vernacular, *thrust in* thy sickle. In a few other instances a slavish literalism has marred the sense of the accepted versions themselves: notably “doing well” (*kalopoiōn*) 2 Thes. iii: 13, which really means in English, doing *good*. Also Mark vii: 37, *kalōs pepoiēken*, “he hath done *good*” (as to all things), rendered “he hath done all things *well*.” Also 1 Peter, ii: 20, *agathopoiountes*, doing *good*, rendered doing *well*; and so on. Many, like Jesus, suffer for doing *good* as much as for doing *well*.

## THE KINGDOMS OF THIS WORLD, OR “THE TIMES OF THE GENTILES.”

### PROLEGOMENA.

Consecration and concentration are not exactly the same thing; but there is intimate connection between them. Consecration implies concentration. It is concentration of the heart. And concentration of the heart cannot go without concentration of the mind. Single-heartedness and single-mindedness are inseparable, and together constitute earnestness. But there is a certain amount of latent or undeveloped earnestness in Christians that lacks concentration to develop into full consecration. In other words, our mental view of Divine truth and Divine interests is too scattered, wandering and vague, to concentrate intensely upon them the affection of our hearts. There are many subjects, and many aspects, and many interests, in Christianity, among which, wanting unity, our minds wander, unfixed and aimless; or, if fixed and aimed, it is usually on some single aspect of truth and duty, or on some single interest of the Divine kingdom, to which the mind and heart are narrowed. For instance, it may be foreign missions, or it may be home missions, or it may be city mission work, or it may be church or Sunday-school work, or Bible work: it may be the cause of temperance, of the Sabbath, or of charity: it may be the doctrinal themes of Paul, or the holiness and the love-life of John, or the tender passion of Gethsemane and Calvary. It is good to be zealously affected in a good thing: in any good thing. It would put a new face on the whole world in a day, if every professed Christian would but put his heart into some one of these great concerns.

But one may do this, or even more than this: one may even embrace all the interests I have mentioned, in a broad activity and zeal for the salvation of souls; and yet suffer from a defective concentration of mind on the wholeness and unity of the cause of Christ. The cause of Christ will not stir within him the enthusiasm of a whole-hearted consecration, because he has not comprehended it with a whole-minded concentration.

Comprehension and concentration, again, may seem at first

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## 140 *The Kingdoms of this World, and of Christ.*

thought rather contrasted than identified; but with reference to a complex and comprehensive object like this, they too are inseparable. There are so many things in it, that they scatter, diffuse and confuse both attention and affection, unless we can grasp and girdle them all in the vinculum of one grand mind-filling and heart-filling idea. We want to get a concentrated view of the whole sphere of religion as one round orb, from the standpoint of God's eternal throne. In more familiar terms, it is a bird's eye view that we want; to concentrate the mind upon the object in its unity, to expand the mind to its length and breadth and depth and height, and to swell the heart with the infinite love and glory of the conception and the cause.

It is for this object that I have been striving to stretch our thoughts to the vast compass of our theme at the outset, and to get our minds filled once for all with the totality of the thing with which we have to do. Nay, I shall need to make no apology for frequently reviewing or referring to those measured millennial strides of Divine Providence that we have marked, and mapping all the events that we shall explore, by their bearings from the stupendous foot-prints of the Almighty.

At the fountain head of history which we lately inspected, we found four parted streams setting out at once on their divergent courses. Two of these streams were from Ham: namely, the branch of Cush or Nimrod, holding Babel or Babylon, and the branch of Mizraim entering Africa and commencing the Egyptian empire. (The branch of Canaan occupied lower Syria, but was too early extinguished to be concerned in so broad a survey as that we are now making.) The other two main streams were the Shemitic and the Japhetic: the former headed up at Nineveh by Asshur, founder of the Assyrian empire, the latter ramifying northwestward, beyond the reach and influence of the primitive empires, Asiatic and African; reaching so far into Europe as to be lost to history for a thousand years—and then make the rest of history.

Under these four heads of empire the human race was permitted by Divine Providence to organize itself, instead of the one head in which it attempted to unite at Babel. These four—and no more: no more, to this day: no more to the end of time! The Fifth Empire is not of man but of God: it is the kingdom of The Christ. Where is its prime historic spring? We look in vain for its germ in the second century after the flood, amongst any of these nascent empires born of the will of man. It was later in its origin, as in its ultimate development it is to be their final and eternal successor. It has a chronology of its own, unique both in symmetry and grandeur. To the Divine chronology of this supreme fifth empire, we have applied our first study, as the true vertebral column or backbone of universal history. On it hangs all the permanent significance of history. To it all history, with the sum total of

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its forces and results, is tributary. About it all other history must gather, in obsequious attention and subordination: otherwise, history is little more than learned ignorance.

Sacred history we have found to move with even pace, in regular stages measured by multiples and powers of seven and ten. Seven, or the week, is the sacred number, by which, in the calendar of God, all the earthly units of time are grouped. Of the lengths of the six ages of Creation we can form no conjecture; but it seems probable that the seventh or sabbath of the creative week, in which we now live, will comprehend the week of this world's history; making it a seven, within a super-seven that shall include the whole Divine evolution of our world of life, from its first rising out of chaos to its fiery dissolution and the resumption of the Creator's work in the day when he shall “make all things new”—when “according to his promise we look for a new heaven, and a new earth wherein dwelleth righteousness.” This view is countenanced by our Lord's significant utterance concerning the sabbath: “My father worketh hitherto [now resting], and I work”—Man works; the Son of Man works—with all power in heaven and earth. Other scriptures show expressly that it is the Son who rules the world of mankind from first to last (“by whom also God made the æons”—not “worlds” but the great ages of Time), “until he shall have put down all rule and all authority and power,” and then “shall deliver up the kingdom to God even the Father.”

We have taken, then, the promised millennium of peace and rest in God's temporal kingdom here, as the sabbath, or seventh æon, of the world's week. Applying this measure to the past history, our hypothesis is remarkably verified by the brilliant revelations to which it has conducted us. We have found the first millennium-day marked off by one of the most signal Divine manifestations the world has ever seen—the translation of Enoch: the second by the birth of God's organized kingdom on earth in Abraham: the third, by the installation of his grand visible symbol on earth, the temple and worship on Mount Zion, together with Solomon's glorious typical reign of peace, so unequivocally identified in the 72d psalm with the everlasting triumph of David's greater Son. the Prince of Peace: the fourth, by the Advent of that Son himself, to take the place of temple, priest and sacrifice at once, and forever: and the fifth, sixth and seventh, we have yet to seek in prophecy.

These four millennium-days of God we have seen clearly defined for us by mighty signs and wonders, with an approximate precision that is convincing in view of the obscurities and lapses of Bible chronology as recorded in its times without any reference to completeness or exactness of periods, or indeed any consciousness of such periods. In the chronology of the inspired prophecies, however, and in one remarkable passage among the historical scriptures (the first chapter of Matthew), we find the course of Providence by definite numerical measures of time distinctly taught.

Nor is this all. In the process of analysing chronologically the



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## 142 *Septimal and Decimal Chronology Interweaved.*

Divine history, we have found wheel within wheel, “cycle and epicycle, orb on orb.” For the grand departures of the heavenly kingdom, the millenniums are paired in bi-millenniums. The 2000th year is chosen for the birth of that kingdom in its rudimentary form as a pupil race. The 4000th year is glorified by the new birth of the kingdom in the Incarnation of its Divine Head. The 6000th year, we are led to expect, will be transcendently glorified by the King’s triumphant re-appearing.

Again: within the bi-millennium epicycles, the intermediate cycles of one-thousand years are marked off by secondary but wonderful Divine interpositions: the first by the denunciatory mission of the prophet Enoch, as sealed by his miraculous and typical rapture from the cruel world that he had in the name of God defied; the second intermediate cycle, within the epicycle of Abraham, by the establishment of God’s Golden Capitol on Mount Zion. The third, within the epicycle of Christ crucified, we shall find in prophecy and Middle-age history.

Again returning, we have found the millennial cycles bi-sectioned by a third grade of mighty signs. Five-hundred years after the translation of Enoch, the semi-millennium of Noah falls at about the 480th year of his life, in the annunciation of the Deluge and the commencement of the Ark. Again: in the exact centre of that cycle of Hebrew development which culminated in the glories of Solomon’s temple and reign, stands the organization of the sacred nation under the institutes of Moses, at the entrance to the promised land. Once more, at the end of a semi-millennium of Jewish declension, under the kings, to final apostasy, judgment and captivity, we have found the Restoration of the captive remnant, and the dedication of a second temple, for one more semi-millennium, to the God of Israel.

Finally: authoritative evidences and examples of that symmetrical periodicity of Providence which I maintain, are given in the prophecies of Daniel, in the first chapter of Matthew, already referred to, and in the sabbatic institutes of Moses, through which the septimal and decimal notations, which intermingle in Divine chronology, are modulated into one.

In the Hebrew polity, the times are measured by sevens. The week of seven days, is the chronological unit. The week of seven years marks the next sacred division of time, in the last year of which the soil must have its sabbath, unworked by man. Again, the week of sabbatic weeks—forty-nine years—completes the cycle of jubilee, or sabbath of release for land and people. But this cycle does not include the year of jubilee. The year of jubilee is the *intercalated* year, which modulates the septimal notation into the decimal. The fifty year term thus created becomes the unit of the providential cycles of 500, 1000 and 1500 and 2000 years; on which once more is superposed the sacred factor seven, in the æonic week and the æonic sabbath.

In the prophecy of Daniel, seventy weeks of years are given as

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the period from the going forth of the commandment to restore and build Jerusalem, unto the Messiah, the Prince. There is a curious variety of ways in which the terms of this prophecy harmonize with the historical dates: to which we may give attention at the proper time. The only point I wish to make at present is, that if the ten intercalated years of jubilee were understood as of course to be included with these seventy weeks or 490 years—which would be quite natural to a Hebrew mind—this prophetic term would make exactly the 500 years demanded by the millennial theory between the second temple and the ultimate living temple, Christ's own body.

Again, in the same prophet, and also in the Apocalypse, we find the exact term of six weeks of months (1260 typical days) given for the continuance of the Anti-Christ Beast: noticeably a secular term of six; leaving the sacred seventh for an opposite kingdom.

That these epochal dates can be fixed but approximately, was inevitable from the imperfection of our own chronology, and from the chronological lapses and broad generalities of the Bible statements: and also the fallibility of our interpretation of the exact critical points may leave room for future corrections. But I think the theory of symmetrical periodicity is well sustained by the many co-incident indications found.

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### A TENTATIVE SYNOPSIS OF THE APOCALYPSE.

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The method of "The Revelation of Jesus Christ," commonly called the Apocalypse, is somewhat like that which we have assumed elsewhere as the true method in history. That is, it begins by outlining the entire prophecy, in its broadest aspects, as revealed by the opening of its first six seals; and after this returns, again and again, to fill up the outline with more explicit revelations under each head. The confused order into which these complementary visions are thrown seems of purpose to throw the not deeply attentive reader off the track, and to reserve the clear sense of the revelation for those who will reconstruct its scheme by studious comparison of the identifying lineaments in the several tableaux. It is like a dissected map thrown into a box, to make its unity the prize of nothing less than a successful matching of each part and counterpart together.

The contents beneath the first five seals appear to consist of general conditions continuing throughout the period under view.

First, according to a prevailing and plausible interpretation, the victorious progress of the Gospel is symbolized by the conquering march of the White Horseman. A different sense may also be

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given, as in the commentary, page 532, SALVATION for November.

Second: the Red Horseman, with great sword, personifies prevailing War throughout the world during the period under view.

Third: the Black Horseman, with weights and measures and prices, and guardianship of the oil and the wine, the produce of the soil and the substance of commerce and prosperity, describes that growing ascendancy of commercial and economic interests which we have witnessed already as a leading factor in the government of the modern world.

Fourth: the Pale Horseman, Death, with Hades following, wields the unremitting scourge of men by every agency of destruction—war, famine, pestilence, and all destructive or infectious creatures.

Fifth: the ceaseless cry of martyr blood ascends to God for judgment from every part and period of this world, until the full number of the martyrs shall be completed, and the measure of the world's guilt against Christ shall be filled up for retribution.

Sixth: the full and final answer of God's justice to the cry of his martyrs: grouping the oft-repeated figures of the Great Tribulation, the Great Day of the Lord, and the final conflagration, in so quick succession as to seem as one. But now, the vision of retribution turns back, to show the sealing of the servants of God against the Great Tribulation, (newly prefigured by the “four”—that is, œcumenical—winds of devastation) and their gathering unto him, a great victorious and blessed multitude, which no man could number, who are come out of the Great Tribulation, from all nations and kindreds and peoples and tongues.

The opening of theseventh seal, instead of further advancing the revelation, (which, indeed, has been already completed in general scope) opens a fresh and fuller review of the prophetic course of time from the same starting point as before: at the successive signals of the seven trumpets of the seven angels that stand before God as the direct ministers of his judgments. Like the first four seals, the first four trumpets announce prevailing rather than consecutive evils; perhaps not altogether distinct from those before shown, but under figures more explicitly of Divine judgment and with additions of moral calamity. These also are prefaced, as we saw the summary of judgment under the sixth seal, by the prayers of saints, offered up with the much incense of the atoning Lamb's intercession, and answered with fire of the altar cast into the earth, type and signal of instantly following judgments.



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The announcements of these four general trumpets, as they may be called, are in some respects obscure, but their significance in the main seems to admit of little doubt. First: hail, fire and blood seem to be significant of commotions and violence, with figures following of waste and destruction of the products of the earth. Second: “a great mountain” is the standing type of a great Power; “Burning with fire,” it represents some vast destructive irruption into the populations of which “the Sea” (Mediterranean) is also a standing type. Third: the significance of the star Wormwood is especially lucid. Wormwood is corrupted truth, on all the pages of inspiration. It is a star and a lamp from heaven, but fallen Lucifer-like by perversion. The waters are the moral life of men. The calamity is the spiritual and moral poison that pervades Christendom more particularly, from the corruption of the Gospel and the prostitution of the Church. Fourth: the atheistic and lawless darkness that follows the prevalence of false teachings may well be understood by the darkening of the sun, moon and stars.

But before we can get farther with this series of visions—that is, with their line of specific events—we must trace the following third series, which begins back at the very opening of the Gospel Dispensation, and advances with magnificent tableaux in historic sequence to the very end of the æon.

I speak of tableaux, exhibited to the eye of the seer on the celestial stage, the *ouranos* or sky, mistranslated heaven, which it does not mean in the singular number, in the Greek Testament or in any similar literature. The first of these tableaux is the Woman, in travail with her promised Seed. She is generically Mankind, but specifically and representatively the chosen race of Abraham, as signified by her crown of twelve stars. Her child is born, to rule all nations, and is caught up to the throne of God from the face of the Dragon; while she flees into the wilderness of the nations, where she is to be marvellously sustained (as we are all witnesses at this day) throughout the appointed term of 1260 years for Anti-Christ’s ascendancy, “until the fullness of the Gentiles shall have come in.”

The second tableau is direct in sequence. It represents the immediately following conflict of the Church, with Christ at her head under the name of Michael, the God Prince, as spoken of to Daniel, and by Jude also as “the Lord” and Archangel, in the vision of Zechariah:—conflict with the Dragon as the god of this world,

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and with his subordinate demon divinities, as such recognized throughout the world until that time; but after that victorious conflict never more to be known as gods, and as “the prince of the power of the air;” but to be henceforth “cast out into the earth,” and the temples of their pseudo-divine exaltation turned into temples of Jesus Christ. “They [the martyrs] overcame him by the blood of the Lamb and by the word of their testimony, and they loved not their lives unto the death.” These words are unequivocal and conclusive; and it is one of the great mysteries of hermeneutical blindness, that they have not sufficed to prevent a common interpretation thoroughly inconsistent with the text.

The third tableau presents the Dragon re-establishing himself (so the later textual criticism) on the sand of the sea, or coasts of European powers, and transferring to the Beast that rose up out of that sea (peoples) his own power as dragon, or Satan; his own seat of power, which was Rome; and his great authority over all nations as the prince of this world.

The description of this Beast reproduces the nondescript Fourth Beast of Daniel’s vision, both in form and function, and history; with composite features of Daniel’s preceding national types, identifying him as by inheritance the sum of the kingdoms of this world. Smitten to death with a sword in the sixth of his heads, the empire of the Cæsars, he was to be resuscitated by the power of the dragon and restored to the full measure of œcumenical dominion, with all the world’s wonder and submission.

But another beast appears, with the horns of a lamb (pacific spiritual authority, a parody of Christ the Lamb) but with the tongue of a dragon, to exercise all the power of the first beast in his presence; doing great wonders to deceive the whole world and cause them to make an image to the first beast—that is, to invest him with a divine authority—compelling all who would not obey this impious authority to be killed, and allowing civil rights only to those who should accept the brand of subjection, in the forehead by explicit confession, or else in the hand, as by practical subseriency.

The visions following in the fourteenth chapter again summarize, less briefly than before, the events of that Great Day of the Lord which is the burden of so large a part of prophecy. The order is that of sentiment rather than of logic. The persecution of the saints under the Anti-Christ Beast seems to summon the vision of their triumphant gathering unto the Lamb on the Mount Zion,

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in advance of the preliminaries to which the next vision immediately returns: to wit: that second advent of Elijah the prophet, connected by Malachi with the coming of that great and terrible day of the Lord, and hinted by our Lord himself in the words, “An Elijah truly shall first come, and restore all things:” a restitution of all things, which John the Baptist, the Elijah who had “come already,” certainly did not attempt, but which is connected by Peter in his pentecostal address with the second coming of the Lord. This last Elijah, fore-runner and herald, is represented as an angel flying in the midst of heaven and proclaiming to every nation and people this special gospel, namely, that the hour of God’s judgment and kingdom is come. Whether an individual specially raised up like John the Baptist for this office, or the Church awakened and illumined at last by these prophecies, this fore-runner is to give the whole world fair warning, and to those that love His appearing glad news, of the coming of the Lord. Yet, we are assured that the world will treat the warning as the world before the flood treated the preaching of Noah.

The dual distribution of the office, which is the organic or representative symbol—for there are two warning angels—may perhaps favor the idea of an awakened church, or part of the Church, with one voice spreading the unheeded announcement of the Lord’s coming, and with another the warning of terrible retribution on whomsoever shall hereafter yield submission to the Anti-Christ. The same warning is repeated in chapter xviii, in connection with the announcement of her tremendous overthrow, in the words, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

Then follows the vision of the Son of Man, coming on the clouds to reap the harvest of the earth spoken of by himself in Mark iv and elsewhere: tantamount to the gathering of the redeemed to himself on the mount Zion, with which the chapter began; also to the first resurrection in chapter xx and Paul’s epistles, and to other representations of the same glorious exit of the faithful from the Great Tribulation, under various figures in various places. Immediately after this harvest of the redeemed (as described in chapter xiv), follows, as in all other prophecies of the latter day, the bloody judgment of the false Christendom and the Harlot Church; under the figure of the gathering of the vine of the earth and the treading of the great winepress of the wrath of God. From parallel passages we easily understand that these judgments are executed by



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the madness of men, upon each other, though with unprecedented ferocity and bloodshed. The visions of the sixth trumpet and of the sixth bowl of Divine wrath, both present the same thing under the primal figure of the fatal Euphrates in the capture of the typical Babylon of old by “the kings of the East.”

But immediately preceding this, in the vision of the fifth trumpet, (chapter ix) is given a probable elucidation of the nature of the Great Tribulation: although it is not clear whether this may not be a distinct woe prior to that. Be that as it may, it continues a hundred and fifty years (prophetic five months), and is caused by a star from heaven fallen to the earth, which is easily interpreted as the godless Liberty of our day, opening the bottomless pit; and letting out fuliginous darkness filled with scorpion locusts devastating and tormenting the earth with insurrection and anarchy, so that men shall choose death rather than life:—all but those who shall have been sealed against this tribulation with the seal of God in their foreheads. But this sealing is described in chapter vii as against the other judgment by the hands of the four angels to whom it is given to hurt the earth and the trees, which the scorpion locusts were forbidden to do. The number four is the œcumenical symbol, like the four winds and the four corners of the earth, mentioned in the same connection: and it can hardly be doubted that the four angels presented for the execution of œcumenical judgment in three different visions are the same thing; namely, the great gathering of the kingdoms of the earth to the place Armageddon for the war of the great day of God Almighty. It follows as probable, that the locusts that came forth out of the smoke of the pit may be identified with the unclean spirits of devils sent forth from the mouth of the dragon, the beast and the false prophet, to gather the kingdoms to this war; and that in short, the war is a natural consequence of the anarchical insurrection, and the two thus jointly create the Great Tribulation, out of which the saints shall be delivered, but in which the whole Harlot Christendom shall be miserably overthrown. This sequence and connection of causes is noticeably natural, and in fact may be said to be now almost in sight to the thoughtful and philosophic observer of the signs of the times.

And it shall come to pass in that day, that the Lord shall punish the host of the high ones on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Is. 23.

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## *Light on the Apocalypse?*

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This prophecy of Isaiah we find identified, almost word for word, with the wonderful millennial vision of Revelation xx—“And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand, &c.”—and the prophecy following, of one final reaction of Evil.

To this—that is, to both these—very plainly, relates the prophecy of the xxxviii chapter of Ezekiel, against “Gog, the land of Magog, the chief prince of Meshech and Tubal:” all Japhetic names, identifying the latter-day adversary with the European kingdoms, or Fourth Beast empire, and at the same time with the last rally of the kingdoms of this world led by Satan after the millennium of peace and righteousness. It will be remembered that the Apocalypse, in chapter xvi, also designates the kingdoms of the earth which are to be gathered to the last great premillennial war, “in the place called Armageddon,” under the name of Gog and Magog; as it now again designates under the same name, the nations whom Satan shall be enabled to gather once more and for the last time, against God’s kingdom. As their premillennial world war, in which the governments of the false Christendom shall be annihilated, is to be followed by the Lord’s coming and the manifestation of the sons of God, in the first resurrection, with a thousand years of peaceful and triumphant progress under the undisputed kingdom of Christ and ascendancy of his followers:—so, the last rally of the same godless elements, reorganized by Satan through reactionary political revolutions, shall be followed by a final catastrophe, of which all former ones were progressive types; of which this remarkable prophecy of Ezekiel is a prediction, and which shall usher in that *last* “great day of the Lord,” in which the heavens being on fire shall be dissolved and shall pass away with a great noise, the elements shall melt with fervent heat, and the earth and the works that are therein shall be burned up. “Fire came down from God out of heaven and destroyed them.” In other words of the Apocalypse: Before the great white throne and the face of him that sat on it, the earth and the heavens fled away, and there was found no place for them; and the dead, small and great, stand before God; and the books are opened, and the book of life, and the dead are judged out of the record of that which they have done, except those whose names are found written in the Lamb’s book of life; all others being cast with the devil and death and hades, into the lake of fire which is the second death.

Then the new heaven and new earth—for the first heaven and the

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## *The Two Witnesses—The Two Woes.*

first earth were passed away. Christ has already gone to prepare that place for us. Through the ages of tribulation yet to come; throughout the millennium of rest to follow them; throughout whatever age of reactionary ungodliness shall precede the last Judgment; that new world may be in preparation under the brooding Spirit of the Creator, as of old: at the right time it will be ready, in all its glorious and inconceivable beauty, to receive the new Jerusalem, the perfect and immortal Bride, the full redeemed Humanity, descending to her new home, there to dwell with Christ forever, in unassailable integrity, purity and glory, unassailable as his own, because forever one with Him.

Here the visions end, and leave us to wait and see for ourselves, one day, what eye hath not seen, and no symbols of language yet created could describe, of the things that God shall have prepared for them that love him.

But even in the most cursory review of the apocalyptic course, we cannot skip the important revelation of the prophecy of the Two Witnesses, or witnessing church in the xi chapter; its ending in their (or its) typical death at the hands of the Beast—whether that may signify a violent suppression, or a traitorous demission, of the testimony—and the dreadful period marked as “three days and a half,” in which the lifeless form of the lifeless church shall lie in the street of that great city which spiritually is called Sodom and Egypt, where also our Lord was crucified, and instead of being buried shall be cherished as a false substitute for the living church, and rejoiced over by them that dwell upon the earth, as no longer a reproof and a torment to them. But once more the spirit of life from God enters into her, and she rises to new life and witness before her enemies, to proclaim the coming of the Lord: and at his coming with the saints of the first resurrection she is caught up with them to meet the Lord in the air, at the time of the great earthquake or last premillennial convulsion of the world.

But this forecast of the Apocalypse would lack one of its grand keynotes, if the Annunciation of the Three Woes were omitted from the Index. This annunciation comes in between the Fourth and Fifth Trumpets (c. viii. 13) and so (unexpressed) between the fourth and fifth bowls (c. xvi. 8—10). The fourth trumpet and the fourth bowl alike introduce the curse upon the heavenly sources of Divine light and comfort on the earth. The fifth of each introduces the first of the three great woes naturally following, to wit: the 150-years plague of the scorpion locusts, released with a



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## *A Tentative Synopsis of the Apocalypse.* 151

sky-darkening smoke from the bottomless pit, by “a star from heaven fallen to the earth,” and led forth to torment the ungodly world by the Angel of the bottomless pit, Apollyon, or the Destroyer (c. ix). This torment is briefly described under the fifth bowl as a period of darkness and intolerable pain (xvi. 10). Of this it is said (ix. 12) “The First Wo is past: behold, there come yet Two Woes hereafter.” There is a striking co-incidence also between these symbols and those of the fourth and fifth seals (c. vi. 8-10): the fourth seal introducing the pallid horseman Death, and Hades following: while the fifth seal calls up the cry of martyr blood to God for judgment on her in whom “was found the blood of prophets and of saints, even all such that have been slain upon the earth.” Accordingly, this special series of judgments, or “woes,” upon Babylon begins (as above) with the fifth trumpet and bowl; and the consummation of them, summed up under the sixth seal, is particularized under the sixth and seventh of these later signals, as the loosing of those tremendous military forces (Second Wo) that are to destroy the third part of mankind; together with the quickly coming Third Wo, announced in ix. 13, and expressed in xiv. 14-20 as the Coming of the Son of Man with the armies of heaven to the harvest of the faithful and to the vintage and the treading of the great winepress of the wrath of God by the last blood-deluge of war in which he shall “destroy them that destroy the earth,” by means of their own hands. (Zec. 14: 13.)

This scheme of the Book will naturally be held as provisional by the reader, until the critical comparison of the visions shall have given satisfactory evidence of identity in the subjects and times treated, in different aspects, in the Seven Outlines above defined. Let us tabulate the Synoptical divisions, for more ready recollection and reference:

*First Vision*—of the Seals: Broad Characteristics of the Times of the Present Dispensation, unto the end (c. vi and vii).

*Second Vision*—of the Trumpets: the Times of the Demoniac World Beast, their “Woes” and “Plagues,” more particularized: (c. viii, ix, x, and xi. 14-19).

*Third Vision*—of the Two Witnesses: The Church under the oppression of the demoniacal World Beast; her Resurrection, Transfiguration and Ascension at the Coming of Christ (c. xi. 1-13).

*Fourth Vision*—The Times of the Demoniacal World Beast developed in union with the Harlot Church and False Prophet until their destruction in the Winepress of the Wrath of God, and the Resurrection Harvest of the Faithful (c. xii, xiii and xiv).

*Fifth Vision*—Of the Bowls: The Times of the World Beast again:

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## *The “Chorus,” in the Celestial Drama.*

their plagues and woes more spiritually developed and more distinctly applied. (xv, xvi).

*Sixth Vision*—Angelic Exposition of the Beast and Harlot and their Doom: (c. xvii, xviii, and xix. 1-4).

*Seventh Vision*—Of Christ's Advent with his saints his Victory and Millennial Reign; the Final Apostasy, Resurrection and Judgment: and the Final Renovation (c. xix. 5-21, xx, xxi, and xxii).

Intermediate also to these seven grand divisions of the Apocalypse there are seven scenes of celestial proclamation and praise, in triumphant anticipation of the wonders next to follow:—

- I. The “New Song” of Glory to the Lamb, when he takes the Book of the Mystery of God, to open the seven seals thereof (v. 9).
- II. The Sealing of the Redeemed, and the shout of the innumerable multitude ascended out of the Great Tribulation, in the blessedness of the Faithful: prefatory to the judgments of the Seven Trumpets, which end in the realization of this celestial prologue (vii).
- III. The proclamation of the End, by the mighty Angel standing on the sea and on the land, and the great voices in heaven declaring the victory and the judgment: (sole recorded issue of the Seventh Trumpet) (xi. 15).
- IV. The Appearing of the Lamb with the host of the Redeemed on Mount Zion: the New Song heard from heaven as the voice of many waters and of great thunder; the angelic proclamation of the Gospel of God's Judgment Hour, of the Fall of Babylon and eternal judgment on all who hold with her, and of the blessedness henceforth of the slain in the Lord: all prefatory to the Vision of the Coming of the Son of Man on the dazzling cloud, the Resurrection Harvest, and the Vintage of Judgment (c. xiv).
- V. By the crystal-fiery sea the Victors over the Beast sing the Song of Moses and the Lamb, in anticipation of the Seven Bowls of Judgment and of the triumphant issue of that vision (c. xv).
- VI. The Fall of Babylon again proclaimed, with the Last Call, “Come out of her, my people,” before the tremendous description of her destruction, in chapter xviii.
- VII. The heavenly Hallelujah as the voice of many waters and as the voice of mighty thunderings, for the reign of the Lord God Omnipotent and the Marriage of the Lamb; prelude to his Advent with the celestial army, his Bride, (in fine linen white and pure which is the righteous judgment-acts of saints), to the great victory over the Beast and the kings of the earth and their armies, the chaining of Satan throughout the Millennium of unhindered Redemption, and the final consummation and glory to follow. (c. xix).

As all the visions after the First in this series have to do expressly with the Beast and Harlot and their times, it seems favorable to clearness for the reader, that we should transpose to this place the chapters that exhibit and explain the figures of the Beast, the Harlot, or false church, and the Two Witnesses or Uncorrupt Church, with their relations to each other. We accordingly bring in at this point the chapters xii, xiii, xvii, and xi; in this order as that of logical development and the basis for intelligent examination and comparison of the Old and New Testament prophecies of the Great Latter-Day conflict and conclusion.

## **“Salvation.”**

# **Evangelization of The Jews**

*The Cardinal Issue of the Coming Century.*

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### **ONE MORE OF THE “FRUITS OF THE SPIRIT?”**

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Since I have been acting as the Treasurer of the Friends of Israel for the sustenance of the Warszawiak Mission, and have enjoyed much correspondence with them, I have been constantly impressed with the large number who confess to eighty or more years of age. I had, indeed, previously heard that it was most usual for Christians to become interested in the promised salvation of the Jews, in the autumn of the Christian life, when the fruits of grace are ripening and mellowing to the harvest. This development was especially remarked in the case of the late Rev. Dr. John Hall. What shall we call this final access of sympathy with Him who wept over Jerusalem, and with him who was burdened with great heaviness and continual sorrow for those out of Christ who yet are Israelites, and whose was the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises, and of whom Christ came who is over all, God blessed for ever! Though not enumerated by the apostle among the fruits of the Spirit in that day, may it not have been that the indifference, if not enmity to the ‘holy nation,’ in which Christians have since been permitted to pass the most of their lives and the most, too, of the Christian era, was in Paul’s time an inconceivable thing, and that all the graces before known would need to be crowned with this latter-day gift of the Spirit of Christ? May we henceforth earlier and faster “grow in grace and in the knowledge of our Lord and Saviour Jesus Christ” as the Covenant God of Israel.

C.

### **THE RESPONSIBILITY OF IGNORANCE.**

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People forget this responsibility of ignorance. It is a very rare person who waits, before giving opinion on a man or case, until he has all the facts in mind. God himself has often suffered from our harsh judgments, when really we did not know enough about his ways to warrant our passing any judgment on them at all. It is amazing how ready we are to talk assertively about matters that are still in the dark to us. Those learned scribes of Christ’s time authoritatively stated God’s wishes about sabbath-keeping, phylacte-



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ries, and hems on garments, thus binding burdens on men's consciences too heavy to be borne, and seemed to have no sense of responsibility for the fact that they did not know a positive word about the whole matter.

This responsibility is healthful. Out of it comes awe. Of all the elements of character perhaps none is so essential as reverential wonder. Ignorance, rightly understood, leads to modesty. Men may hold all the firmer, because of their modesty, their convictions of loyalty to their Lord while they never presume that they can explain every feature of Gethsemane, nor weigh in the scales the divine and human as they coexisted in Christ.

—*Sunday-School Times.*

### “SUPPRESSIO VERI.”

The Gospel of Christ is expected to be altogether hateful to men of this world, except as they are too much pre-occupied to mind it. Its triumphs, in particular, are grievous to them, as the victories of an enemy. So the heathen feel; so the infidels feel; so the Jews feel; so the wicked and ungodly of all sorts feel. They are of one mind on this point: to ignore if they cannot deny every success of the Gospel. But is it possible that a Christian—nay, a Christian minister and a leading Editor in the religious press of New York—can be so far in the same fellowship, can be so pained to hear of the Gospel making headway among the Jews, as to set his foot on the news and forbid all mention of it even in the advertising space that is open to every paid and proper announcement?

A number of religious papers besides *SALVATION*—notably the *New York Observer* and the *New York Evangelist*, the Presbyterian organs here—have lately published wonderful intelligence of Jewish reception of the Gospel in our city, under the personal and open guaranty of one who, being treasurer and habitual participant in the work of the American Mission to the Jews for the last three years, was able to state the facts as of his own direct and full observation: the facts, namely, that four-a-week Gospel services have been held without intermission, summer and winter, ever since October 10, 1897, with constantly full or overflowing audiences of Jews, and have now been increased to *nine* a week, with rarely room enough (especially on Friday evenings) for the Jewish hearers. In view of such conditions, entirely without precedent or comparison in all the previous history of Christian missions to the Jews, (save the previous history of the same mission) an invitation was offered to a few Christian visitors by coming early, to verify for

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“*Suppressio Veri.*”

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themselves this New Sign of the Holy Spirit's return to Israel.

Over this wonderful and glorious news there had been joy in heaven in the presence of the angels of God. (WHO is it that is in the presence of the angels of God in heaven?) But the Editor of the New York CHRISTIAN ADVOCATE, the well-known, indeed over-eminent, Rev. J. M. Buckley, D.D., at the head of the chief organ of American Methodism, it seems did not like such news. He dared not doubt the veracity of the sponsor; and if he had dared to doubt it, the easy duty of verifying such conspicuous facts should have extinguished the most audacious pretense of doubt, in a moment. But it seems he did not like the news. It gave him apparently nothing but pain and regret that news of such unprecedented Gospel progress should go abroad; for he determined to suppress the obnoxious fact, to the extent of his wide-reaching power and ill-deserved influence. He forbade it to be admitted even into the advertising space of the CHRISTIAN ADVOCATE, at any price—and the regular price is a steep one—although the material requirements of the great religious publishing interest subjected to his control plainly protest against such abuse of power to their detriment. Possibly Dr. Buckley intends to reimburse the owners of the *Christian Advocate* for the rejected advertisement, from his own salary. However, that detail concerns only the Methodist Episcopal Church and himself.

The “Christian” foes of the American Mission to the Jews, have afforded such unrestrained exhibitions of heathenish rancor, as to have clouded, in the eyes of unbiassed strangers, their capacity for veracious testimony to facts where they profess to state them. But neither alleged facts nor private griefs have proved to be at all requisite for the production of this peculiar rancor; for it rages with the same blind fury where there are no pretensions to know or care anything about the case except that it is against a Christian Jew. The remotest of outsiders betray the same anxiety to conceal the unquestioned truth, as do the deeply interested parties who have fought so long to stifle investigation in spite of the repeated mandates both of the original and the appellate judicatories of the Presbyterian Church. What respect, then, can be due to the motive of these “sympathetic strikes” out in Methodism and Congregationalism?

And yet they continue, as we see, even upon slight opportunity, to give their lamentable though serviceable testimonies to the groundlessness, or the evil grounds, of all the unholy war. No for-

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mer occasion has elicited from any of these officious auxiliaries in persecution, so direct a confession of intolerance for the very work of God, so unequivocal a blasphemy against the Holy Ghost—because manifested in a hated mission on Grand street. The mystery of it is awful. God alone can fathom its judgment. C.

## “DOWN WITH THE JEWS!”

At no time has antisemitism been stronger or more wide-spread as a politico-social movement than it is to-day. It is the boast of the French Nationalists that “all Frenchmen are antisemites;” and even the Orleanist pretender to the throne has openly made common cause with the extreme Jew-baiters. In Austria the same sentiment is pronounced; Germany is not free from it, while of Russia it is hardly necessary to speak. Much has been and is being written on the subject. It has occurred to Henri Dagan, a Parisian journalist, to gather the opinions of eminent men in France, Italy, Belgium, England and Germany, and publish them, together with an analysis of the results, in a permanent form. Dagan points out that in England no antisemitism exists. Sir John Lubbock is his only British contributor, and Sir John says that the English admire the high qualities of the Jews and find them useful and excellent citizens.

—*The Literary Digest.*

The *London Spectator* says: “It is hardly too much to say that the majority of the people on the Continent honestly believe that unless the Jews are in some way or other curbed, controlled and kept down, something very dreadful will happen. In Russia the vast Slavonic population and its leaders believe that unless the Jews are impounded in the Polish pale they will swamp the true Russian, and utterly ruin and destroy the Russian nationality and Russian ideal. In Austria it is believed that if the Jews are allowed to go as they are going on, they will get everything into their hands—the land of the peasants, the sources of public information, and the press and the nerves by which trade and commerce are moved. In Germany it is much the same story, and there the Jews are believed, unless stopped in time, to be about to monopolize the universities. In France it is thought that the Jews, if not put down with the iron hand, will capture the whole administration, as well as ‘strangle commerce by their octopuslike grasp.’”

It is reported that for the great exhibition in Paris a universal congress for anti-Semites has been called. An organization known as the “Universal Anti-Semitic League,” has been formed of French, German, Austrian, Italian, Spanish and Russian members, to consider, How to down the Jew.



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*What Others are Doing.*

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## JEWISH WORK IN NEW YORK. II.

De Witt Memorial Church is located in a portion of the city which is thickly populated with Jews. Only two years ago there were but nine per cent. of Gentiles in the public schools of our neighborhood; today the proportion is still less. In one school near us on Rivington Street where 2,500 pupils are enrolled, only seventeen are Gentiles. As a rule Jewish landlords prefer Gentile house-keepers, so that in many tenement houses there is one Gentile family. From the day our church was opened, it has given a hearty welcome to every race within the hearing of our bells. When the Gentiles began to leave this section of the city, we did not feel justified in withdrawing, but welcomed the Jews.

The Jewish children in great numbers responded to our invitation. The depositors at the Penny Provident Bank are largely Jews, and fifty-four per cent. of the patrons of our public library are Jews. A few Jews have identified themselves with us so closely that their Jewish origin is practically lost sight of. They belong to us, and are one with us. The great majority, however, come to us as Jews and only attend services specially arranged for them. The Jewish Sewing School, under the leadership of Miss Shabka, has attracted marked attention. Three hundred and twenty-five girls meet weekly for sewing and religious instruction. The mothers of the girls have been visited and understand that we teach Old and New Testament history as well as sewing. The Christmas and Easter exercises consist largely of Scripture, setting forth in prophecy and history the life and passion of our Lord. The girls come to the school with great eagerness, and if we had more room and teachers enough there would practically be no limit to the size of the school. This work is valuable, not only in that it gives much needed instruction in sewing, but in breaking down prejudices, which now make it exceedingly difficult for a Jewish child to accept the Christian faith. In some instances, where a child has become deeply interested in the Christian religion, the family by ridicule and threats have forced the young believer to leave us. When the girls who now attend our school become wives and mothers, a very different state of things will prevail. Today we sow. Great harvests will be gathered in coming years.

Adult Jewish work has been conducted at our church by Rev. Bernard Angel. There have been no such crowds and excitement as in former years, under a different leader,\* but the work has been effective in producing permanent results. We have baptized only one Jewish convert during the year, but he is so faithful and consistent in the face of great persecution that his Christian walk is a source of constant joy and comfort to us. The meetings on Friday night and Saturday are always orderly and characterized by deep spirituality. Brother Angel intends to start a Sunday Bible class for Jewish young men.

—*City Mission Monthly.*

\*And still continued to this day, in Grand Street.—EDITOR SALVATOIN.

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## RETROSPECT OF EARLY JEWISH MISSIONS IN NEW YORK.

From a paper by Louis Meyer, published in *The Jewish Era*, we gather the following chronicle, from which it will be seen how remarkably subsequent history has followed the earlier pattern throughout the 19th Century. Will the errors and contentions of the 20th Century repeat the same humiliating tale? There is one visible reason for hoping better things, for there is one sign that is novel and supernatural; the continuous and irrepressible thronging of Jews to the simple, unsolicited and unrewarded, hearing of the Gospel as it is preached every day at No. 424 Grand Street, New York.

We know of no organized efforts to bring the gospel to the Jews who were living in North America until the beginning of the present century. However, the Institutum Judaicum in Halle had awakened an interest in the Jews everywhere during the second quarter of the 18th century, and the hearts of some Christian men in North America were stirred with zeal for the evangelization of the people of the Old Covenant. Rev. Benjamin Collmann of Boston, himself a warm friend of the Jews, bore testimony that many prayers were offered for the conversion of Israel (Jewish Exposition, 1821), and he had the honor of baptizing the first Jewish convert, whose name is known to us, namely, Rabbi Judah Morris, about 1730 (?). Morris was born in Algiers, educated in Italy, and was rabbi of a Jewish congregation in Boston at the time of his conversion. According to the usual custom he addressed his brethren in the flesh on the day of his baptism, and published this address in the form of three tracts, "The Truth," "The Whole Truth," "Nothing but the Truth." Increase Mather wrote the preface, and an appendix to the last tract contains the confession of faith of the author. Morris became a teacher of Hebrew in Harvard and continued as such till 1761. He died in 1764, 81 years old, leaving behind the name of a true Christian.

There were efforts of other Christian men during the latter part of the 18th century, and a few Jews were brought into the glorious light of the gospel, but no organization existed in North America to preach the gospel to the Jews. Their claims were disregarded until in 1816 divine Providence brought a converted Jew, Joseph Samuel Frey, to this country that he should open the eyes of Christians to their duty toward the neglected Jew.

On September 15, 1816, he landed in New York, and on September 22nd he preached his first sermon on American soil. In June, 1817, he commenced to preach in a schoolhouse in Mulberry street; soon a church was formed, and Frey called as its pastor. He was ordained April 15, 1819, by the Westchester and Morris County Presbytery; but in 1820 he resigned to give all his time to the preaching of the Gospel to his own brethren. A "Society for the Evangelization of the Jews" had been formed in 1816, but had

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*Early Jewish Missions in New York.*

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quickly died. It was revived in 1819, but the Legislature of the State of New York refused the charter for which the society applied, because "the proselytizing of citizens is prohibited by the constitution." The name was therefore changed, and the "American Society for Ameliorating the Condition of the Jews" received its charter on April 14, 1820; the first society on American soil to bring the blessings of the Gospel to the Jews.

It is very interesting to study the list of officers and members of this society, as it is preserved in a remarkable book, written by some highly learned Jew against the effort to preach Christ among his brethren. The first president of the society was Elias Boudinot. Among the names of the vice-presidents we find John Q. Adams; Rev. Dr. J. Day, of Yale; Dr. A. Green, of Princeton; Colonel John Troup, Gen. Stephen Van Rensselaer, and others. The secretary for domestic correspondence was Rev. Dr. Alexander McLeod. The Jews were to be gathered into a colony, that they might earn their bread, and at the same time be instructed in the doctrines of Christianity.

In September, 1822, Frey became the agent of the society, and he travelled for several years, preaching to the Jews wherever he found them, collecting money and forming auxiliary societies. May 21, 1824, a female auxiliary was organized in New York ("Evangelical Witness," 1824, page 528). The official publication of the society was "Israel's Advocate," in which the editor, Rev. Dr. Rowan, pleaded so successfully that the amount in the treasury was \$15,000 in 1826. Some of the converts were employed as missionaries among the Jews; Zadig, Harth and Jacobi.

In 1825 troublous times began for the society. Several Jews, who were called converts and had been taken under the care of the society, seceded from it, became its most violent enemies, and published tracts reviling the society and its methods of work. Efforts were made to destroy the society, and Frey resigned on April 1, 1826, to become in 1828 pastor of a Baptist church in Newark, N. J. He wrote a book, "Joseph and Benjamin; or, a Series of Letters on the Controversy between Jews and Christians," which was considered an excellent missionary agent, so that the "Society for Ameliorating the Condition of the Jews," resolved to send Frey to England as an agent to collect money for the printing and distribution of the book. For two years Frey remained in England, and had success in gathering funds, but when he returned to New York, in 1839, he became involved in personal trouble with the society. He began to lecture in the South Baptist Church to the Jews, undertook another missionary trip, from 1841 to 1843, and finally settled in Pontiac, Michigan, where he died January 5, 1850.

The "Society for Ameliorating the Condition of the Jews," died slowly, occasionally employing Jewish converts to labor among their brethren. Its scheme of the colonization of the Jews was fantastic and impossible. We hear no more of the society after 1851, when Rev. John Neander, its last missionary, resigned.



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## *An Oak from an Ancient Acorn.*

### THE OAKS OF A LA RONDE AND THE LONDON JEWS SOCIETY.

These words are engraved on a white marble tablet in the Church of A la Ronde near Exmouth, placed there over the almsbox by two Huguenot ladies. In their will was a clause concerning the oaks under which they had often prayed for God's ancient people. It ran as follows:—

These oaks shall remain standing and the hand of man shall not be lifted up against them till Israel returns and is restored to the land of promise.

The sight of these trees was the turning point in the life of the Rev. Lewis Way. When a young lawyer he had on some occasion shewn a trifling civility (I think it was opening a pew door in Church) to an aged gentleman. He was struck by his countenance and asked him his name, and to his surprise was informed that it was “Way,” the same as his own. This led to further acquaintance and the aged gentleman's only daughter, having married and died childless, the whole of his great wealth was left to Lewis Way, with the desire that it should be devoted “to the glory of God.”

Lewis Way gave up the law and prepared to enter the Church of England. After having been ordained, he was still in doubt as to how he was to dispose of this wealth “to the glory of God;” when in riding up a lane in Devon he noticed these trees and was informed of their history.

Then he began to study the Scriptures on the subject and to inquire what was being done for the conversion of the Jews. An attempt was being made to establish “The London Society for the Conversion of the Jews” in 1808, and his wealth was freely given towards this object, not only then but afterwards. He led the Duke of Kent, the revered father of our beloved Queen Victoria, to lay the foundation stone of the Chapel in Palestine Place, which with the adjoining buildings and the garden and schoolhouse have many recollections of persecuted converts sheltered there.

When this Society was established in 1808, the Continent was in the power of Napoleon, but as soon as peace was proclaimed, the Rev. Lewis Way journeyed to Russia and obtained from the Emperor Alexander an ukase more favorable to the Jews than anything that had been issued since the edict of Artaxerxes to Nehemiah. He attended the Congress of Aix la Chapelle in 1818 and obtained for the Jews in many continental cities privileges which they had never before enjoyed.

I remember hearing him preach in Paris in 1827. It was said of him at that time “he was a very clever man, but that he had gone out of his mind on one subject, for he believed the Jews would be restored to their own land!”

[*Friend of Israel.*]

CLARA M. S. LOWE.

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The Church of Christ, like any other militant body, has a double duty: to conquer and to hold. In active service, indeed, it is impossible long to suspend either of these functions.

It is a great thing by itself, no doubt, for the Church simply to exist, “holding forth the word of truth,” and maintaining the symbols and forms of a pure worship among men. But can she do it? Church history, from first to latest affords no example of long-continued sedentary steadfastness.

After the primitive Church had conquered the Roman Empire, it began gradually to subside from the militant attitude and sink into the ease of possession, the corruptions of peace, and the decay of truth.

The forces of the Reformation grew stronger and purer throughout their long conflict, until they achieved a spiritual ascendancy and a Protestant Christendom; and thenceforward settled down to keep and cultivate the fields they had won.

Experience has again proved that the Church cannot so much as hold her own in that way. Numbers may well grow, as they do now, under the flattering auspices of prosperity and popularity in the Church. This, indeed, is the natural tendency, and the bane of religion. The world grows complaisant to the Church, and the Church to the world; but the friendship of the world is enmity to God. Joining the Church in the morality and philanthropy of the Gospel, the world comes in to undermine the faith and doctrine of Christ in the Church, as we see it this day.

For a generation past, this work has been going on insidiously in the Church, while she has been exulting in her multiplied members and temples and charities, and in the praise of the world which finds these things the most serviceable to its own ends that it has ever enjoyed; and the Church imbued with the temporal spirit believes that this is the work of God, for which she was created, and gradually forgets that it is only a temporal by-product of the Word of God.

It has come to this: that throughout all branches of the Church,

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the cry is now sounding, “Down with creeds” (belief) and let there be left only a sentiment and a NAME, which all the world is now ready to acclaim, and grows daily more inclined to espouse as a religion. Christ as a moral leader and a model of practical benevolence, is perfectly acceptable to the world, and above all acceptable in substitution for Christ as the Lamb of God sacrificed for sin, Savior from sin and wrath Divine, and the holy ultimate Judge of the unbelieving world. These obnoxious teachings set aside, “then is the offense of the Cross ceased,” and the world, which will not come guilty to Christ in submission to the righteousness which is of God, through faith, will come in self-righteousness by multitudes to enroll themselves under His NAME—dead in sin as ever, and worse so than ever for their “righteousness.”

The announcement of this false Christ—Christ stripped of his essential character and office, always intolerable to the world, and reduced from an Almighty Savior to a well-meaning teacher of philanthropy—seems to be plausible enough to deceive sometimes the very elect. For the infantile simplicity of many “who for the time ought to be teachers,” and do even act as such, beguiles them into a confidence that the Name or Idea of Christ must mean to the world, all that it means to themselves; forgetting as if they never knew, that a great majority of those in all the world who subscribe to Him, cast away his spiritual, or properly religious, teachings, the God-ward side of the Gospel, through enmity, unbelief, or perverted instruction in the Roman, Greek, and many other forms of religious Nominalism.

“The Lord’s foolish people,” by such a childish illusion chief among many others, seem able to do more harm to the interest of Christ and salvation than all His enemies. They themselves “have not so learned Christ;” they never could have learned Him except through his unexpurgated teachings; and yet, having so come into faith and love of Him, and having so come to God by Him, they have lost in the attainment the memory of the steps thereto, and persuade themselves that they who know not God need only to hear the name of the Son, to accept Him in saving faith; though they neither know nor care what it is, or why it is, or what it is all about, beyond a blind hope of personal benefit. More than this would be a “creed,” forsooth!

“Faith without works is dead,” and what is faith without belief, but a contradiction in terms? Yet our good anti-creed brethren



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are so irrational as to imagine that this is just what they have and rejoice in from God!

What is now the salt of the Church and the world, under all this decay of conviction and rationality? In a word,

## THE SALT OF THE CHURCH AND THE EARTH TODAY

is the Missionary Element, of which the most imposing representation ever yet assembled has so recently filled New York with its numbers and enthusiasm. It is the missionary force alone, that is either extending or holding the possessions of Christ in the world today. Where they go, they plant, and they also build (edify) the Church of God in truth. Both their planting and building in heathendom put to shame in effort and result the sedentary Church of Christendom, which gives not a tithe nor a one per-centum of its abounding forces to the advancement of the Kingdom at home or abroad, and consequently is receding spiritually from the position already occupied. The simple presence of the visiting volunteers, and the story of their whole-hearted sacrifices and achievements in all the dominions of Satan on earth, embodies a scathing rebuke by contrast, to the perfunctory Church at home, which all unconsciously owes to that element alone its exemption from swift and total decay. They have not spoken it, but their silent example thunders it in ears that are not spiritually sealed. A few of their kind are holding the fort at home with all their consecrated powers, while pressing the advance on the frontiers and the regions beyond; but the great majority of so-called Christians are sunk in Laodicean ease and self-complacency, lapsing more and more into the ways and doctrines of the world, while fondly dreaming that the world's absorption of themselves is its absorption *by* themselves!

They who are over the Churches, with one voice repudiate this diagnosis of their condition. Strenuous still, as many of them are, for the least iota of their historic confessions, they are yet not so far uninfluenced by the pervading atmosphere of unbelief and materialism as to be awake to its prevalence among their people. They are not often aware of the secret kicking at the “hard sayings” of Christ which is encouraged by their own timidity to enforce them. This silent setting aside of the truths that are offensive to the natural man is a hundred times more rife and threatening than the open revolt that suffices not to alarm our complacent watchmen.

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Scant in proportion as are the already gross developments of the Great Apostasy, the most alarming signal, after all, comes from the midst of the missionary force itself! In the Ecumenical Conference there were two severe attacks on doctrinal belief, by men conspicuous themselves for orthodox vitality and service, but lamentably unconscious of the mutual dependence of the body and the soul of faith. The salt of the Church put itself in pungent evidence against both these insidious attacks, particularly that of Dr. Behrends, the more offensive in style of the two. But no less distinctly, the line of cleavage in modern Protestantism was drawn and deepened by Dr. Thoburn, the eminent missionary bishop of the Methodist Episcopal Church. Before “a tremendous gathering of people,” or what might have been so described if the multitude pressing to hear him could have been brought within the walls, Bishop Thoburn advocated the necessity of “a new rallying point” instead of the Bible. He said:

“There been so much questioning among Bible students, so much wavering among believers, so many misgivings and doubts, during this closing year of the century. . . . it is felt by all thinking men that the Church needs a new rallying point. It is just possible that too many have been resting their belief on the Bible and trying to maintain the sustaining belief that the Church of Christ rests upon the Bible for a foundation, forgetting that *other* foundation, that is, our Lord Jesus Christ. Revelation is infinitely precious, but the revealer is worth infinitely more than the thing revealed.”

Bishop Thoburn here makes his own sound basis in “revelation” very clear, and in a later sentence he went so far as to indicate his belief that in countries where Christian truth has never been heard of, the work of the evangelist must be preceded by a certain amount of preparatory [doctrinal] instruction. But at the same time, by the word “*other*,” which we have italicized, he separates Christ from the Bible—that is, *from everything that we know about him*—and proposes that shadow without form or substance, as “a new rallying point” in the place of the “infinitely precious *revelation*” of Himself, of the Father, of Divine Truth, and of the Gospel, which He has made known through his recording apostles and prophets!

The enormous self-contradictions of this speech may be made tolerable to each other by due allowance for confusion of thought or the incoherence of unguarded expression, which Dr. Pierson properly implored the speaker to amend. Apparently he said what he

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did not mean, and gave a false impression of his personal attitude towards the creedless cult of Christ which, wittingly or unwittingly, betrays Him once more with a kiss. Nevertheless, that impression will be cherished, with no less harm to souls than if he had intended it. It is a thousand pities that instead of responding to Dr. Pierson's appeal, he could only call it “a cranky statement,” to which he would pay no attention.

Dr. Pierson said:

“It is quite possible that when Christ is revealed in me I might lose the external revelation, and yet my knowledge of Him might remain; but how about my preaching? My own faith might survive. But the basis of my preaching is destroyed.

“The written word and the Living Word are so indissolubly bound together that whatever impairs the integrity of the written word impairs the integrity of the Living Word. [Loud applause]. The written word is the Living Word *enfolded*. The Living Word is the written word *unfolded*.”

Dr. Pierson's remarks elicited a loud response. But neither the audience of Bishop Thoburn nor the speakers who followed him, had seemed to notice anything exceptionable until Dr. Pierson exposed the dangerous error. Both circumstances are significant as illustrations of the tremendous responsibility of a position of leadership, and of the ease with which the Lord's sheep may be led astray without knowing it.

Bishop Thoburn's eminence as a missionary gives unmeasured effect to the unfortunate tendency of his unguarded expression. Yet this is not the chief misfortune of the incident, for it makes him the welcomed mouth-piece for a vast and powerful drift away from all theology, or specific religious belief (contemptuously called “creed”) to mere sentimental religiosity and humanitarian ethics, under the watchword of a Name profaned. For the word “Christ” is a name and nothing more. Apart from the Word of Christ, or His revelation of Himself and of God, it is nothing but a name, with some concept attached after every one's fancy; just as the heathen have always attached their own fancies, foolish or wicked, to the name, God. Bishop Thoburn's own concept we believe to be biblical, and because biblical, true. As Dr. Pierson showed, he never could have got it but from the Bible and never can impart it but from the Bible. To say that the Revealer is infinitely more than the Revelation, is to palter in a double sense; since there can be no Revealer without a revelation, any more than there can be a revelation without a Revealer. Only the revelation



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can reveal the Revealer.

Great men of action are sometimes liable to fall into confusion of ideas when they diverge from action into ratiocination. Good Christians for themselves, or in their own generation; yet in the next generation "their word will eat as doth a canker."

## THE BIBLE AS A "RALLYING POINT" AND A SAFE THEOLOGY.

In July of last year, when the new treaties between Japan and other countries went into effect, foreigners were given the right to travel and trade freely throughout the empire. One of the missionaries, in connection with his itinerary and other work, disposed sometimes of over 500 copies of the Bible in whole or part in one day, 2,300 in a single week, over 8,000 in the month of December, and in six months nearly 27,500. Other missionaries also have tried the experiment, and discovered the same readiness to inquire concerning the claims of Christianity on the part of travelers in railway trains, in steamers and along the highways, or of people approached in their homes and places of business, or when brought together at heathen festivals.—*Assembly Herald*.

## THE 'GLACIAL MAN' BUGBEAR.

We find that the post-glacial gorge below the falls at Niagara would be produced by the present waterfall at its observed rate of recession during the last fifty years, in less than eight thousand years. This is the entire work of the Niagara since the ice withdrew from obstructing the St. Lawrence and Mohawk valleys. This shortening of our conception of post-glacial time renders glacial man a comparatively modern creature; and removes the question of man's antiquity from the disturbing factors in the thought of the religious world.—*Homiletic Review*.

[There is nothing in it, either way: but it is a good fresh illustration as well as instance of the inconclusive data and reasoning on which the constructors of geo-chronology hang their absolute conclusions.—EDITOR SALVATION.]

## AN IMPORTANT DISCOVERY.

It is reported that at the Congress of Orientalists held at Rome in October last, Professor Euting of Strasburg, exhibited a large facsimile of a document recently discovered. It is actually a dated letter addressed to king Darius in the 24th year of his reign and contains several names mentioned in the Book of Daniel. Professor Oppert of Paris and others who were present, agreed in the date, which is given in the papyrus itself, as at least 500 B. C. It is remarkably akin to the letters in Ezra and Nehemiah in form, language, style, titles, etc. The so-called higher modern criticism says that those letters are of quite a recent date, and not contemporary with the books in which they appear.

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### TO THE VERNACULAR READER.

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Many of the readers of SALVATION, it may be feared, are turning these notes over to the more learned, under an impression that they are neither plain, nor interesting to plain people. On the contrary, the learned are the very class not expected to care for them, with the exception of a few who are not too learned. The not too learned are therefore more especially invited to study these notes, with Bible in hand, and with intent to comprehend more perfectly the “lively oracles” in their finer shades of expression, and through such enlarged comprehension every now and then to “rejoice in the word as one that findeth great spoil.”

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### BIBLE REVISIONS REVISED.

#### MATTHEW X: 1-15.

V. 1. “Authority over unclean spirits” (R.V.) is the more precise phrase, and also indicates the specific form of their subjection, as under obedience. The distinction is recognized in Luke ix: 1; “gave them power and authority:” *dunamin kai exousian*. “So as to cast them out” would be a literal though not important detail: *hōste* (so as), more expressly referring the miracle to its source in Divine Authority.

“To heal every sickness and every infirmity:” *pan noson kai pan malakian* (softening): a distinction not recognized in the versions. The comprehensiveness of the miraculous authority is also expressed above in neater and shorter English, and more definitely as if touching every *case* of sickness or infirmity.

8. “Freely ye received [*elabete*, not *have* received]: freely give.”

9, 10. Both versions may be open to criticism here: “Get,” R. V. for *ktēsēsthē*, is literal, but should be followed by literal *eis*, (into) instead of *in*, thus: Get into your purses [*zōnas*, belts] neither gold, nor silver, nor yet brass; no scrip for the way (*mē pēran eis hodon*), nor two coats, nor sandals (*hupodēmata*), nor staff: the

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latter two, apparently, subject to the same limitation as coats; and not as requiring the apostles to go barefoot or without the usual support and defence of a staff in travelling. Carry no money or luggage, would be an accurate paraphrase of all these particulars in a word. “For the worker deserves his food,” might be substituted for both versions; since *ergatēs* is not simply laborer or toiler, but exactly *worker*, one who does things; preferable to “workman” which suggests some special handicraft. “Worthy of his food” is indeed literal, but English usage does not employ “worthy” except with relation to character.

11. “And into whatever city or village [*kōmē*, not “town”: it is in most places translated literally, village, and in no case does the connection indicate that “town” is meant:] ye may [not shall] enter, (*eiselthēte*) find out who in it is worthy, and there abide until ye go forth.” These selections may be compared with both versions. “Search out” (R. V.) is correct for *exetasate*, but seems an unnecessarily exhaustive process, where the homely expressive, *find out*, suits exactly.

12. “And as ye enter into the house [same house] salute it” (R. V.) But if after all it be not worthy—for instance, if it repel your message—no matter: your salutation of peace will take care of itself, and need not be recalled or disavowed.

15. “In the day of judgment” is one of the many instances in which both versions have arbitrarily inserted “the,” in accordance with a prepossession, but not with the text. The definite article is attached in only one instance (1 John iv: 17) of the many in which “a day of judgment” (*hēmera kriseōs*) is threatened. The Apostles, later than the Evangelists, began to speak of a certain appointed day when the Lord will judge the world in general. From this it has been assumed that the references of our Lord to “a day of judgment” must indicate the day of general judgment. There have been, and will be, so many days of particular judgment in this world—especially upon nations and other organizations of men, such as here instanced—that there is no occasion for referring these denunciations from our Lord to the day of general judgment and consummation.

We have already passed without notice the question of “devil” or “demon,” on which the American Revisers have disagreed with the British Committee; preferring the latter and literal word. The difference is certainly important between “devil,” from *diabo-*



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*los* meaning accuser or prosecutor (see Book of Job), and “demon,” from *daimōn* originally meaning among the Greeks a deity; secondly a demigod, one of the exalted souls of the “golden age;” later, departed souls in general, and in the New Testament a familiar or possessing or obsessing spirit, usually foul and malignant. Still, in the actual usage of English speech, demon and devil are interchangeable in the same sense, that of the New Testament: any wicked and malignant disembodied or unembodied spirit. So that for common usage it seems immaterial which word is used, unless we should aim to educate Bible-readers to a consciousness of the accusatory office of The Devil *par eminence*, which is so vividly reflected by the “children of the Devil” in this world, in delighting to say all manner of evil, falsely or otherwise, concerning those who bear the Name that they hate above every name. For this reason, and because it is just right, and because the ordinary sense would not be lost in any case, it may be hoped that the American revision will prevail in this instance—as well as in most others.

### OUTLINE OF THE KINGDOMS OF THIS WORLD.

(Continued from “SALVATION” for April.)

In proceeding to connect to the grand central stem of history which God hath wrought by personal interposition, a general outline of Satan’s kingdom, or profane history, we can follow no guide so true as the Divine Author of Providence, who has himself outlined for us in Revelation the course of empire—or secular organization, as we define it—in four great stages, accomplished within what we have termed the organizing period, or bi-millennium of Abraham.

This outline is unfolded in various aspects, with progressive fullness, in the visions of Nebuchadnezzar, Daniel and John. These visions have been verified to the letter, by the course of events subsequent, as far as to the present time. The visions constitute now, therefore, a self-evidencing revelation, and one of the most overwhelming demonstrations conceivable, of the Divine origin of the Bible into whose whole warp and woof they are inextricably woven. A great part of this prophetic revelation has long since gone into authentic history, beyond the reach of skepticism. The rest of it, yet future, has thus become for us as firm as history itself, so far as we can understand its imagery. Clearly to understand that imagery, in certain respects, was once impossible. It was but lately difficult and uncertain in parts, and to some extent it is so still. But history has now so far interpreted prophecy, that at

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least we can frame the grammar and dictionary of prophetic language into a degree of consistency, and decipher its great fore-shadowings, clear enough and near enough to thrill us with expectation; yet not too near or clear to permit the small business of our own infant days to go on, meanwhile, to completion.

The purposed consolidation of mankind at Babel was frustrated, as to its original human motive and method, but was accomplished more remotely, in the wisdom of Divine Providence, for God's own transcendent ends, through what may be described, in the language of physics, as a resolution of forces; the resultant of the contending passions and powers of races, in stage upon stage of imperial consolidation culminating in the œcumenical empire of Rome.

The first of those transcendent purposes disclosed by the agency of that wonderful development of universal empire, was, to prepare over the united world the way of the Lord and a highway for our God. For that purpose also, a faint refracted light had been diffused down from the Divine Oracles and institutes of the Noachic period, and also laterally, from the contemporaneous evolution of the Divine Commonwealth of Israel, sufficient to leaven the thick darkness of nature, and light the nations out of barbarism on the path of civilization and intelligence. With the prophet, but more clearly, we have seen that the Beast of barbaric force was gradually lifted up and made stand upon its feet as a man, and a man's heart was given unto it.

And still, moreover, according to the vision, we see the Roman empire prolonged in its once inferior members, the modern European powers in concert, with their American offshoots; and once more under a new and broad refracted light from the present third bi-millennium of Divine organization, we see that great and final secular organization, developed out of the roots of the Roman empire, again uniting the world with more than Roman roads; with highways that belt the globe by land and sea; with nerves of intelligence that abolish distance and absence; perfecting all the apparatus of unity and power that shall yet fall into the hands of Him whose right it is. Twice, thus, —for his second as well as for his first coming—the Fourth Beast of Daniel's vision has prepared the way of the Lord.

Such is the broadest outline of the world's history to the present time: Let us now return, and trace the large steps of imperial consolidation that have twice massed the powers of this world and of Satan under the iron Rod of the Son, to serve the purposes which not knowing they hated, and which knowing they would have hated the more.

The complete unfolding of this gradual self-organization of mankind in a final world empire—ever hostile, yet ever subservient, to the kingdom of God's Anointed or "Christ"—was presented first in the dream of Nebuchadnezzar under the image of a man. Its head of gold represented the gorgeous Asiatic empire which pre-

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dominated from its rise to the end of the first seventeen centuries after the Flood, and paralleled the rise and decadence of the Hebrew power which it had now crushed. This empire was originally of two parts, Hamitic and Shemitic, with two centers, Babylon and Nineveh; sometimes united by force, but never fused; often at war with each other, with alternating ascendancy; sometimes invading and sometimes invaded by their Egyptian rival; and repeatedly shifting the center of dominion between the Hamitic capital Babylon and the Shemitic capital Nineveh. Eventually, the last Assyrian dynasty succumbed, and Nineveh was destroyed; Egypt too was subjugated; Jerusalem was destroyed and her people carried away into captivity, and the mighty monarch of Babylon, Nebuchadnezzar, became the first master of the world. Hence it is that the three primitive monarchies, Babylonian, Assyrian and Egyptian, are consolidated in the dream under a single symbol, their ultimate as well as primal "head of gold," Great Babylon. The method in this respect is the same in the vision of Daniel, where the three primitive empires are so consolidated in symbol—not otherwise than they had been in fact—as the lion of Babylon. But in the visions of the Apocalypse, all the secular empires, from the beginning to the end of the æon, are consolidated in one terrible brute complex, called The Beast par eminence. They are all represented, at the same time, however, in the Apocalyptic Beast, by seven heads, which will be identified later in the course of this exposition. For the present, let us proceed with a parallel view of the parts of the human image in Nebuchadnezzar's dream and the four diverse brutes of Daniel's vision.

In the image of Nebuchadnezzar's dream, the breast and arms were of silver; the emblematic color of the Medo-Persian empire, which under Cyrus wrested the dominion of the world from Nebuchadnezzar's degenerate grandson, Belshazzar, and from the last heir of Ham's primal pre-eminence—though by no means the last heir of his ultimate humiliation as foretold by Noah. The Medo-Persian symbol in Daniel's vision was a bear.

Next came the swift and transient world conquest of Alexander. The short-lived empire of empires which he founded bears the symbol of Grecian brass in the middle parts of the image; and in the vision have a still apter representation, in the leopard, whose four heads and four wings are familiar to history under the names of Alexander's four generals and successors.

The fourth and last of all human world empires is the Roman: represented in the image by the legs of iron, as to its mighty and undivided prime; and represented as to its modern European ramification by the toed or divided feet, part of iron and part of clay. The symbol in the vision, again, is a nondescript monster, with ten horns, and great iron teeth. "It was dreadful and terrible, and strong exceedingly: it devoured and brake in pieces, and stamped the residue with the feet of it \* \* \* and it had ten horns."



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I considered the horns, says the prophet, and behold, there came up among them another little horn, before which there were three of the first horns plucked up by the roots: and behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things.

The ten horns, said the interpreting angel to Daniel, are ten kings (kingdoms) that shall arise: and another (the little horn) shall arise after them: he shall be diverse from the former, and shall subdue three kings (kingdoms). And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. Daniel had beheld the same horn make war with the saints and prevail against them, until the Ancient of Days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom.

It is evident that "the kingdom and dominion and the greatness of the kingdom, under the whole heaven," is not yet given, according to the terms of the prophecy, "unto the peoples of the saints of the Most High." We can take, therefore, for the first certain datum of interpretation, the fact that the little eleventh horn, which supplanted three, leaving seven, and thus became the eighth, remains unbroken as yet unto this day. What kingdom is this?

Our position for the interpretation of prophecy is much like that of one who undertakes to read a book in an unknown tongue, without the aid of a dictionary, which he must construct for himself. In such a case, the meaning of each word must be discovered by trying conjectural meanings in every place where the word occurs, until a meaning is hit upon that fits everywhere. We have before us, the dream of Nebuchadnezzar, this vision of Daniel, the two other visions of Daniel not yet mentioned, and finally, the apocalyptic visions of John, in all of which, certain symbols re-appear in varied groupings. We can arrive at a true and intelligible reading of the prophecies in question, only by comparing the repetitions of each symbol in the several visions, until we find a sense for each that fits and harmonizes, both logically and historically, with each of its repetitions and with each of the other symbols, in every group. As already intimated, this task grows every day easier, as time advances and the plan of Providence more and more unfolds in history.

In the 13th chapter of the Apocalypse, the nondescript monster or Fourth Beast, or Roman empire, of Daniel's vision, re-appears, more nondescript and monstrous than ever, but with various unequivocal marks of identity, in composition as well as character and destiny. The general resemblance of John's monster is to a leopard, the symbol of Greece, and this is a feature of great significance which will appear further on. At the same time, the apocalyptic monster unites parts of the other normal beasts of Daniel: "his feet were as the feet of a bear, and his mouth was as the mouth of a lion."

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He is also identified with the little horn of Daniel's Fourth Beast, in these five ways: he has a mouth speaking great things and blasphemies; it is given him to make war with the saints and to overcome them; power is given him over all kindreds and tongues and nations; power is given him to continue forty and two months, the exact equivalent of the time, times, and a half, of Daniel's Beast; and both are doomed to a fiery destruction at the Coming of the Lord.

[A day for a year is the undoubted key to prophetic time, verified by a number of co-incidences. A “time” is a year in common speech, and prophetically a year of years; “times” is two years, in Hebrew idiom (not an indefinite number as with us); and in like manner, a “dividing” means a halving, as various clear instances show. Hence, the time, times, and the dividing of time, in Daniel, mean 12 months, 24 months, and 6 months; the same as in the Revelation. The month being in ancient calendars thirty days, this oft-recurring period in these prophecies is in certain places expressed as a thousand, two hundred and three-score (1260) days.]

There is also a sixth mark of identity between the Fourth Beast of Daniel, with its ten horns and its little eleventh horn, and the monster of the Apocalypse, which is more obscure than the others; but for that very reason it is the more decisive when elucidated. Daniel's Beast had ten horns, and so had the Beast of the Apocalypse; but we shall find that these are not the same. The horns of Daniel's Fourth Beast undoubtedly correspond to the heads of the apocalyptic Beast; both symbols denoting that the Beast that bears them is the sum and inheritor of all the Satanic powers from the beginning of the world, and both being curiously identified in number by a peculiar process of reduction which is the same in each, and now historical.

Said the interpreting angel to John: The seven heads are seven mountains and seven kings, or empires. Of these seven empires, said he, five are fallen, and one is, and the seventh is not yet come; and the Beast himself is both one of the seven (of course the sixth) and also an eighth. But the ten horns of John's Beast (said he) are ten kings which have received no kingdom as yet. These, therefore, have nothing to do with the horns of Daniel's Beast, but answer to the ten European kingdoms, part of iron and part of clay, into which the Roman empire ramified in the toes of Nebuchadnezzar's image, but which are not mentioned in Daniel's visions at all.

Now, let us compare the seven kingdoms of John, the sixth of which became also an eighth, with the ten kingdoms of Daniel as reduced to seven by an eleventh which thus also became an eighth. What kingdoms are these?

We have already seen that the Beast of John comprehends the Four Beasts of Daniel, by their symbols, in one composite monster. We have also seen that the first of Daniel's Beasts, the lion, representing Babylon, comprehended or represented the three primitive

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monarchies, Babylon, Assyria and Egypt, which under Babylon, were reduced to the first world empire: the other beasts following that of Babylon—bear, leopard, and nondescript fourth—denoting, respectively, the Medo-Persian, Grecian or Macedonian, and Roman empires. Here, then, we have the five fallen empires mentioned by the interpreting angel to John, as follows: the Assyrian, Egyptian, Babylonian, Medo-Persian, and Grecian—five. The sixth, said the angel, now is; and we know what empire then was—the Roman—which is also Daniel's Fourth Beast. The seventh, the angel continues, is not yet come; and when he comes, his continuance will be short. And the great final combination monster himself is the eighth; on whom sits the Scarlet Woman drunk with the blood of the saints, and expressly identified as “that great city that reigneth over the kings of the earth:” not over the people and nations, as did pagan Rome, observe; but over the *kings* of the earth.

We have now so many fixed points ascertained, as to John's Beast: namely, six heads or empires, summed up in the sixth or Roman empire; a seventh next to come for a brief interval; and the Beast himself at once the sixth and an eighth—that is, at once the Roman and the Roman's second successor.

On the other hand, we have in Daniel's Beast ten horns reduced to seven by an eleventh horn which thus becomes an eighth, like the sixth-eighth head of the apocalyptic Beast. How was this?

The fifth of Daniel's kingdoms as represented by the ten horns, was that of Alexander the Great, or Grecian, and its place was taken by four kingdoms (symbolized by the four heads of the leopard in the vision), under the four generals who partitioned the world between them after the conqueror's death, and whose several careers were so minutely foretold by Daniel in a subsequent vision. Thus we find nine of Daniel's kingdom horns accounted for, before we come to the Roman, which makes the tenth. Do we lug in these four Grecian powers to make up a case? Far otherwise: not only are they already included and prescribed in the four-headed symbol of the Grecian empire; the later visions of Daniel show that the grand cardinal type of latter-day prophecy is hinged on this very interpolation, and absolutely exacts it.

Now, at last, we have the one mystical feature of each vision left on our hands to explain. That is: in Daniel's vision we have the little extra horn, that reduced the ten to seven; that had eyes, and a mouth speaking great things; that was to make war with the saints and overcome them, until the Second Coming of the Son of Man; and that was to continue for 1260 years and then be terribly destroyed. In the counterpart vision of John, we have the monster that is the sum and heir of all the pagan powers of this world; that is the sixth of them and afterwards the eighth of them; that has a mouth speaking great things and blasphemies; that is to make war with the saints and overcome them for 1260 years; and that is to be destroyed with tremendous judgments at the end of that time.



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These two seven-times identified symbols must stand for the same thing:—What is it?

It is not the Roman empire, pure and simple: for that, in John, is the sixth head, whereas this one, though identified with the sixth, is also an eighth. And in Daniel, the "horns" of dominion consolidated or embodied in the Fourth Beast or Roman empire proper, are ten; whereas, this last dread symbol—final and dreadful in its work, and final and dreadful in its punishment—is "another little horn" before which three fell, leaving seven, and itself becoming an eighth. In both visions alike, you observe, there is a paradoxical identification and distinction at once, between this mysterious 8th and one of its predecessors, the 6th or 10th. In Daniel's vision, it is distinguished as an eleventh horn where the Fourth Empire made up the ten; and yet it is identified with the latter (Rome) in supplanting three of the four Grecian horns that were included among its elementary powers; whereby a nett three in number were eliminated from the ten, and a new eighth was added to the components of the Beast, in its ultimate form. Thus it is, and is not, the Roman empire. In other words, it must be a revival in some new character of the imperial dominion of Ancient Rome over the world, and of the exterminating warfare of Ancient Rome against the saints. Accordingly, we now observe that the Beast of the Revelation had been wounded to death with a sword, and yet—to all the world's wonder—reappears alive, reigning as before over all kindreds and tongues and nations, and oppressing the saints, for 1260 years. It is described as "the Beast that was, and is not, and yet is." With this, we accomplish another step in the interpretation. This carries us on to the fall of the Roman empire, where, after a transient intermediate phase of imperial power at Rome (the Germanic, or more probably the Byzantine), we are to look for the mysterious eighth power, in some marvellous resuscitation of imperial Rome in a new phase and character—an empire that was, and is not, and yet is.

What is that new phase and character? To this final question, the Apocalypse will give us the key. We are to notice that there is a special Satanic agency and character in this revival (Rev. xiii) and that its relations are spiritual. In the war with the martyrs—the battle in the sky seen just before in the 12th chapter of the Revelation—the Dragon had been cast down from the sky (*ouranos*, singular) or spiritual sphere, which he had occupied to that time as "the god of this world" as well as "Prince of this world." They, it is said—the martyrs of the primitive Church—overcame him, by the blood of the Lamb and the word of their testimony, and they loved not their lives unto the death. Cast out thus into the earth from the firmament of pagan religion, with the gods over whom he was supreme, and from their temples which were now turned into Christian churches; the Dragon set himself (as later textual correction has it) on the sand of the sea, or the coast of the Mediterra-

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nean where the imperial power of the world was, and was to be, concentrated. Here arose to John's vision the monster whose symbolical aspects we have been discussing: rising up out of the sea; a culminative development of the powers that through the ages as in the vision of Daniel, like “the four winds of heaven” “strove upon the great sea.” Out of this great symbol of the world, the Mediterranean sea, John saw the tremendous Beast rise up, to whom the Dragon made over his own power, and throne and great authority. I give you the literal and exact terms always: the Dragon gave the Beast his own power and *throne*, which till now he had held as the god and prince of this world. That power and great authority which the Dragon made over to the Beast was, without dispute, the mixed imperial and spiritual power and authority which Satan had wielded in the demon gods and royal hierarchs of the pagan world, and certainly its throne was Rome. The Beast of the Apocalypse, in its ultimate or eighth head, and the Beast of Daniel in its last and most dreadful horn, evidently the same, are as evidently a spiritual-temporal successor to the temporal-spiritual empire of pagan Rome, seated and enthroned in Rome, inheriting and reproducing all the power of the pagan Roman empire over the souls and the kingdoms of mankind. What spiritual-temporal Power since the fall of the Roman empire has occupied the city of Rome with universal dominion over the world? You may ask the Pope of Rome: or, with less trouble, you may consult your neighbor, the parish priest of Rome. I will trust them to tell you.

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Having now reviewed the principal prophetic parallels to the apocalyptic prophecy of the Antichrist, we resume in the fullness of their light, our expository readings in the Revelation developing the same subject to the end, and reserve until the apocalyptic judgment of the Harlot-Jerusalem and deliverance of the Bride-Jerusalem, those voluminous and vast shadows of prophecy in the Old Testament concerning Jerusalem in both aspects, often blended and confused, that find in the last of the Apocalypse their clearer parallel and illustration. The discussion and elucidation of the prophetic chronology of Daniel, with its startling clearness in the light of the foregoing determinations, is also reserved to a final chapter by itself.

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### THE APOCALYPSE OF THE APOCALYPSE.

From the Birth of Christ to the Regeneration.

REV. xii: 1-16.

And a great sign was seen in the heaven:

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The Apocalypse announces on its title page the manner in which the Lord communicated it to his recording Apostle: "and he sent, and *signified* it"—that is, imparted it through signs and symbols. The rendering *sign* (not "wonder"), in the last-quoted sentence, is literal, and necessary to the true sense, which is strictly that of a sign or allegorical tableau pictured on the sky before the eyes of the seer. The great red dragon, in the next part of the same vision, is "another sign" or allegorical picture or dramatic figure.

a Woman, clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars, and being with child.

This is the figure of Humanity in the dignity of her creation, sun-girt and moon-attended; but, as the Covenant Humanity or Church of God, crowned with the Stars of Israel in the combination number of God and man: bearing within her the Promised Seed who should destroy the works of the Devil; a spiritual Mother embodied at that date in the Hebrew Church, though comprehending also "the remnant of her seed" who in every nation "keep the commandments of God and have the testimony of Jesus Christ."

The Woman is a double symbol, however. Her duality, under the names Jerusalem or Israel, and under the alternating promises and curses of the ancient prophets—or, as the chaste Bride of the Lamb, and again, the Mother of Harlots and abominations re-appearing in the wilderness (xvii: 3) into which she flees in the course of the present vision—this contradictory duality is the source of more perplexity and confusion among interpreters of prophecy than almost any other paradox on which they have stumbled. We have only to remember, that the duality is that of a church ever prone to corruption from carnal elements which gain ascendancy from time to time, over against a remnant kept by the grace of God in true faith and fidelity: both, as the tares and the wheat of the parable, growing together until the harvest when the angel reapers shall finally separate them: and not until then will the Bride be manifested in her purity and united with her Lord, while the Harlot is consumed by the breath of his mouth and destroyed with the brightness of his coming.

And she crieth, travelling in birth, and in pain to be delivered.

Therefore will he give them up, until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel. (Mi. v: 3.)

And another sign was seen in the heaven: and behold, a great red dragon having seven heads and ten horns, and upon his heads seven crowns.

The "sign" of the dragon scarcely needs exposition. His seven heads and ten horns, being co-incident with those of the composite Beast, (or sum of the world empires expounded in c. xvii.) inscribe him plainly as their spiritual prince, or demon, wielding the imperial powers, and worshipped as the god of this world. It is in this sense—as the god of this world—that he appears in this vision in the firmament or spiritual sphere, "the prince of the power of the AIR," with his "angels" or subordinate demons who, as Paul declares, were the gods to whom the pagan nations offered their sacrifices.

And his tail draweth the third part of the stars of the heaven, and it did cast them to the earth.

"The stars of the heaven" (not of the heavens, but of our sky) is a well settled figure for the princes of Israel or of the Church. "And it [the little horn] waxed great even to the host of heaven: and it cast some of the host and of the stars to the ground."



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"His tail *draweth*" is not only by tense one of the frequent marks, in these records, of a vividly present spectacle and not only relates to the apostate Jewish "stars" of the period; it also indicates a continuing fact conspicuous in all church history from the most ancient times to the present. One of such stars (as perhaps mere impersonations) is seen falling from heaven at the sound of the third trumpet—the star Wormwood—: and another at the fifth trumpet, having fallen already, which opened the pit of the abyss (c. vii and ix).

And the dragon has set himself before the woman about to be delivered, that when she was delivered he might devour her child.

This suggests in part the effort of Satan through Herod to cut off the infant Jesus. The tense "has set" expresses past and continuous waiting.

And she brought forth a man child, who is to shepherd all the nations with a rod of iron.

See comment on "shepherd" as a verb, elsewhere. Before him shall be gathered all nations, and he shall separate them one from another as a shepherd divideth his sheep from the goats. (Mt. 25:32.) Thou shalt break them with a rod of iron. (Ps. 2:9.) He shall smite the earth with the rod of his mouth. (Is. 11: 4.)

And her child was caught up to God and to his throne.

The throne of God and of the Lamb. (c. 22:1.) I am set down with my Father in his throne. (c. 3:21.) I ascend unto my Father and your Father. (Jno. 20: 17.)

The entire omission here of any reference to the momentous events of our Lord's life between his birth and his ascension should caution us not to construe any of these visions as completed by itself, and therefore different in subject from others that may have identifying marks.

And the woman fled into the wilderness, where she hath a place prepared from God, that they may nourish her there a thousand, two hundred and threescore days.

And I will bring you into the wilderness of the peoples, and there will I plead with you as I pleaded with your fathers in the wilderness of Egypt. (Eze. 20:35.) I will allure her, and bring her into the wilderness, and speak comfortably to her: and I will give her her vineyards from thence, and the valley of Achor for a door of hope. (Ho. 2:14.) Although I have cast them afar off among the heathen, and scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come. (Eze. 11:16.)

It would be contradictory both of the spiritual intent of the Revelation, and of the whole prophetic chronology, to date the 1260 years of Exile of the Church in "the wilderness of the peoples" from either the Jewish or the Christian Dispersion. Her flight is from the dragon, or spiritual foe: her spiritual Babylon of captivity, and oppression is that of the Beast that arises to the Dragon in process of time after the latter is "cast down:" and the term of 1260 years common to the Exile, the Two Witnesses, and the Beast, finds a common date, lucidly fixed by the consensus of history and prophecy, and yet to be interpreted in the course of these concordances.

And there was war in the heaven: [another "sign"]: Michael and his angels fought with the Dragon, and the Dragon fought and his angels:

The construction here is peculiar and difficult in one of its phrases. Instead of "Michael and his angels fought with the

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Dragon"—or, as the Revision has it, "going forth to war with the Dragon"—we read, literally, "Michael, and his angels of the about-to-be-fought with the Dragon:" that is, Michael, with his angels appointed to the impending conflict, "called and chosen and faithful," whom the eleventh verse will distinctly identify with "the noble army of the martyrs."

In the interpretation of this imagery we must adhere, as always, closely to the idiom of Jewish ouranology: remembering that no Jew could have written of heaven, the abode of the angels, the holy, and the blessed, as we do, in the singular number, which John invariably uses in describing the "signs" portrayed in the sky, by which the Lord made known his apocalypse to his apostle.

This was contemporary history then. John and all the apostles, and others of the faithful host, were already in the thick of it. Paul had said, "To us is not the wrestle with flesh and blood, but with the principalities, with the authorities, with the world-rulers, of this darkness: with the spirits of the wickedness in the heavenlies [or spiritual sphere.]"

Jesus himself announced the issue of the conflict, begun and potentially decided in his own crucifixion: "Now is the judgment of this world: now is the prince of this world cast out." "For this purpose the Son of God was manifested, that he should destroy the works of the devil."

With this point settled, we have no difficulty in identifying the person of Michael, ("God Prince,") in accordance with the other texts of scripture and prophecy in which his name, station and doings are referred to. Five times, including the present, is Michael mentioned by this name. Jude identifies him with the Archangel (Prince of angels) in one of the only two texts that reveal that title of supremacy which by the force of the term could be borne by only one—and he, the One of whom it was said, "Let all the angels of God worship him." In the other passage, Paul identifies him, though not unambiguously, with "the Lord himself," who "shall descend from heaven with command [or call] in Archangel's voice and God's trumpet." But Jude identifies both Michael and the Archangel with the Lord, by referring us back to the words in Zechariah iii: 20 ("The Lord rebuke thee") which he quotes as spoken by Michael the Archangel, and which were originally recorded as spoken by the Lord himself; "And the Lord said unto Satan, The Lord rebuke thee, O Satan: even the Lord who hath chosen Jerusalem rebuke thee." In the culmination of Daniel's great prophecy, (xii:1) the Time of the End, the Great Tribulation, the Deliverance of the Faithful, and the Resurrection of the Just, are all ushered at once into view with the announcement, "At that time shall MICHAEL stand up, the great Prince that standeth for the children of thy people." Two other mentions of Michael in Daniel's prophecy complete the direct five, but only one of them throws decisive light on his august personality. He is named as "Michael your Prince"—who but Christ is Prince of God's people?—and as "Michael, [the] ONE or First, of the chief princes." It would seem that the latter unexclusive title, together with Jude's reference to his words as if contrasting him in authority with the Lord, (nothing more characteristic, however, of our Lord himself), had constrained commentators to set aside the whole positive testimony of Inspiration to his status and that of the Archangel: introducing to us an inferred "order" of that name, and the popular collocation of "angels and archangels." Christ is too often undeniably meant by such expressions as "The angel of the Lord," and indicated in other ways without expressing his supreme dignity, to allow any weight to such an objection to the identification of Michael and the Archangel with himself, so distinctly implied in

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other presentations of him, and uncontradicted in any. and they prevailed not, neither was their place found any more in the heaven. And the Great Dragon was cast out: that primeval serpent that is called Diabolos [Accuser or Slanderer] and Satan, that deceiveth the whole world:

That deceived the whole world potentially in our first mother when he "beguiled Eve with his subtlety," and continues to "deceive the nations," until the Second Coming of our Lord, to cast him out from the earth also, into the abyss.

He is a liar from the beginning. He is a liar, and the father of it. (Jno. 8.) And the Serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof your eyes shall be opened, and ye shall be as gods, knowing good and evil. (Ge. 3:5.) And he said unto them, I beheld Satan as lightning fall out of the heaven (Lu. x:18)—not out of the Divine abode, but out of the aerial heaven or air, of which he had been the prince: whence we may most properly construe our Lord's vision of his fall as anticipatory of Satan's swift descent from his spiritual principedom over the world, as here shown again in vision and symbol to the beloved disciple and apostle, John. He was speaking to his disciples in connection with their exultation in the power he had given them to cast out devils: "Lord, even the devils are subject to us through thy name!" Aye, and it is given me in vision to have seen Satan himself, their prince, cast out and falling as lightning falls from the sky. "Now shall the prince of this world be cast out." (John xii:31.)

The gods that have not made the heavens and the earth, they shall perish from the earth and from under these heavens. (Je. 10:11.) And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. (Le. 17:1.) The things which the Gentiles sacrifice they sacrifice to devils. (I Co. 10:20.) And he [Ahaziah] sent messengers, and said unto them, Go and inquire of Baal-zebub [called by Christ "the prince of the devils" in Lu. xi:18], the god of Ekron, whether I shall recover from this disease. (2 K. 1:2.) And he [Jeroboam] ordained him priests for the high places, and for the devils, and for the calves which he had made. (2 Ch. 11:15.) Yea, they sacrificed their sons and their daughters unto devils. (Ps. 106:37.)

he was cast out unto the earth, and his angels were cast out with him.

In this clear allegorical figure is expressed the familiar and memorable consummation of the first three centuries of martyr blood and testimony: the entire and final deposal of the host of hell from the seats of godhead they had held in the pagan world "Prince of the power of the air" no longer, Satan, with all his minor demon-divinities, had within that period been expelled from their temples, and those temples had been transformed into Christian churches. Nay more: they had been forever expelled in human contemplation, from the spiritual sphere, typified by, and even believed to be, that then mysterious realm of the invisible powers of tempest, thunder, clouds and rain, and of all the inscrutable bale or blessing that thence descended: and howsoever men might thereafter rebel against Jehovah, the names of Jupiter and his satellite deities were to be feared no more forever.

Et quisquam numen Junonis adorat  
Prateræa, aut supplex aris imponat honorem?

The gods of old are dead, for their demons are cast down and out into the earth:



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The oracles are dumb:  
 No voice nor hideous hum  
 Runs through the arched roof in words deceiving:  
 Apollo from his shrine  
 Can no more divine,  
 With hollow shriek the steep of Delphos leaving.  
 No nightly trance or breathed spell  
 Inspires the pale-eyed priest from the prophetic cell.  
 Peor and Baalim  
 Forsake their temples dim,  
 With that twice battered god of Palestine:  
 And mooned Ashtaroth,  
 Heaven's queen and mother both,  
 Now sits not girt with tapers' holy shine:  
 The Lybic Hammon shrinks his horn:  
 In vain the Tyrian maids their wounded Thammuz mourn.  
 And sullen Moloch, fled,  
 Hath left in shadows dread  
 His burning idol all of blackest hue:  
 In vain with cymbals' ring  
 They call the grisly king,  
 In dismal dance about the furnace blue:  
 The brutish gods of Nile as fast,  
 Isis and Orus and the dog Anubis, haste.

Jahveh will be terrible unto them: for he will famish all the gods of the earth: and men shall worship him, every one from his place, even all the isles of the heathen. (Zp. ii:11.)

And I heard a great voice in the heaven, saying,

Note the significance of the singular *en to ouranō*: it is not the actual acclaim of the blessed in “the heavens” over the actual victory, as yet not in evidence: it is but a prophetic vision given to the apostle in the mundane firmament. On the other hand, the plural of the same term in the 12th verse is equally significant in confirmation of this rule of construction: “Therefore rejoice, O heavens, and ye that dwell in them.”

Now is come the salvation and the power and the kingdom of our God, and the authority of His Anointed:

First mention of “The Christ” in the Apococalypse, in point of chronology: as c. xi:15 contains the first in prophetic time. The Christ of God now assumes sole spiritual authority in nations, in place of the forever-cast-out demons hitherto worshipped as gods.

For the accuser of our brethren is cast down, who accused them before our God, day and night:

The word accuser here is not *diabolos*, but *katēgōr*, prosecutor more nearly: or it might be rendered betrayer, as he who denounced as well as arraigned the Christian disciples before the persecuting powers acting in the name of God. The reference of this prosecution to such argument before God as that of Satan against Job is inapt, because any influence from such a source at that tribunal is inconceivable, and its suppression could have no sort of bearing on the triumph of the kingdom of God, for which these rejoicings are uttered. The clear interpretation seems to be that the accusation “before God” signifies that general charge of impiety toward God which was invariably brought against the Christians for their worship of the Man of Nazareth, and that equally by the worshippers of Jehovah or of Jupiter: like the Jews and Unitarians of the present day. His own assumption of divine dignity was the “blasphemy” for which he was condemned by the Sanhedrim, and the legal accusation preferred against him be-

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fore Pilate: and it was the same supposed impiety "before God" for which both Jewish and pagan persecutors hunted his disciples to the death. But now (in vision) Jewish authority being already no more, and the demon gods of paganism having been cast down, there remains no accuser "before God," and no God before whom to accuse but Jesus himself; hence the term, "the authority of his Christ."

and they ["our brethren"] overcame him through the blood of the Lamb and through the word of their testimony, and they loved not their life even unto death.

That through death he might destroy him that had the power of death, that is, the Devil (He. 2:14). And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it (Co.2:14). I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the Wicked One (Jno. 2:14).

The foregoing clause, as already noted, forestalls for the attentive reader any possible interpretation of the "war in the heaven" but to identify it with that first campaign of the Captain of our salvation, in which the blood of the Lamb and the martyrs, and the word of their testimony, routed, within three centuries, all the demon gods of the pagan world, and purged the spiritual atmosphere forever of the last trace of their authority. Thus, indeed, in every conflict of the kind, the word of God has made short work of open foes: it is only the treacherous Antichrist in the Church, that prolongs the conflict, the agony, and the tragedy, of Redemption, and that fills up the remaining scenes of the Apocalypse.

Therefore rejoice, O heavens, and ye that dwell in them! Wo the and the sea! For the Devil hath gone down to you having great madness, knowing that he hath a little season.

When the unclean spirit is gone out of a man, he walketh through dry places seeking rest, and findeth none. Then he saith, I will return unto my house from whence I came out: and when he is come, he findeth it empty, swept and garnished. Then goeth he and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there, and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation. (Mt. 12:45.)

"Wo to the earth and the sea," or more properly, the *land* and the *sea*: perhaps meaning the land in that eminent or sacred sense so often given the word by the Hebrew writers, as the Holy Land, in distinction from the Gentile world, of which the sea (Mediterranean) is a prophetic symbol. These contrasted symbols, however, will be found employed elsewhere, and possibly here, to denote, respectively, the morally cultivated or habitably civilized world, and the wild waste of barbaric peoples, like the weltering sea; or else, the nations of the "isles" or Mediterranean coasts.

And when the Dragon saw that he was cast unto the earth, he pursued after the Woman that brought forth the man child. And there was given to the Woman the two wings of the great eagle.

Of the eagle that is great: significantly emphatic. The symbolism here seems to admit of a double sense. Taking the eagle, as heretofore, for a symbol of the powers of man that soar in the spiritual sphere denoted by the sky, we should assume that the wings mean something related to religion; and their duality, which cannot have been specified without a symbolical intention, would be held to indicate some representative or official agency. (See Numerical Symbolism, p. 232, SALVATION, Vol. I.) Remembering

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that the time at this point in the vision is that of the triumph of Christianity and its establishment as the religion of the Roman Empire, the natural sense of the symbols seems to be satisfied historically. Officially uplifted in the religious faith of the Empire, the Church finds refuge and nourishment thenceforward in the wilderness of the peoples that constitute, in the eye of prophecy, the ramified last members of that last "Fourth kingdom upon earth."

that she may fly into the wilderness unto her place, where she is nourished there a time, and times, and a half, from the face of the Serpent.

While the Woman is a dual and self-opposed symbol, to become the Harlot as well as the chaste Bride, during her exile in the wilderness of the peoples, we see historically, that she has been nourished "from the face of the serpent," on the whole, in spite of the continued efforts of his craft and power to destroy her by both corruption and persecution. The period of this nourishing is stated as that of the Beast's domination, 1260 years, although, as we shall yet see, it might be dated five-hundred years earlier, but that the prophecy is concerned only with the Antichrist conflict, and therefore, naturally, notes only that she is conserved during that supreme trial. In the same way, doubtless, this term marks the end of Israel's dispersion, though not the beginning of it; since in both the beginning and ending of the Antichrist apostasy (as St. Paul calls it), the literal Israel is involved with the Church of the Gentiles as Mother and potential Head as well as in destinies.

And the Serpent cast out of his mouth after the Woman water as a river, that he may cause her to be river-swept away. And the earth succored the Woman: and the earth opened her mouth and drank up the river which the Dragon cast out of his mouth.

Few passages in the Apocalypse are more obscure in their imagery than this. A river of water seems easily enough to have for its symbolical antitype some kind of spiritual or moral public instruction. Its emission from the mouth of the Dragon defines it as some doctrine of devils—but what? and how adapted to sweep away the Jews or the Judæo-Gentile Church? We are here the more strongly biassed to the interpretation of the earth to mean, (as tilled), the people or world so far as ameliorated by culture, especially that culture which is moral or divine. The earth's engulfing of the river will therefore represent some kind of moral suppression or frustration of the Devil's proposition—if we only knew what that proposition was. If the literal Israel only were concerned, we might be satisfied to call it the fanatical religious proscription of the Jews that prevailed for so many centuries, and that has at length been (temporarily?) frustrated in its exterminating intention by the moral forces of society and the necessities of nations. But if this be excluded by the nature of the subject, we may more plausibly interpret the river as the Antichrist movement, which John himself had noted, and anticipated in great future prevalence, and which the moral nature of man, wherever moral culture or even learning survived or revived, has never allowed to sweep away wholly the true remnant of the Church. This view is strengthened by the evident limitation of the prophetic purview in this passage to the great period of antichrist peril and persecution, as above noted. The history of the Middle Ages, as well as of later stages of Reformation, vividly illustrate this explanation.



# “Salvation.” Evangelization of The Jews

*The Cardinal Issue of the Coming Century.*

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MONTHLY LETTER BY H. W.

May, 1900.

DEARLY BELOVED:—

Again it is our privilege to let you know of the Lord's doings in our midst during the past month. The greatest holiday—"Passover,"—occurred in this last month, and while we naturally anticipated a falling off in attendance as well as a little relapse in the interest manifested throughout all other times, we were amazed to find just the contrary—larger audiences still, and a great deal more interest manifested than at any time past. Meetings have continued every day in the week. Eight or ten sermons have been preached directly on "The Passover" during last month, and were listened to by crowded audiences every time, with much spiritual result to a good many of the hearers. Some of the subjects were:

"Do the Jews of today really keep Passover?"

"Marvelous similarities of the Paschal Lamb and the Lamb of God."

"Redemption from Egypt and Redemption from Sin."

"The significance of the sprinkling of the blood on every doorpost."

"Easter and Pesach."

"The Resurrection of Jesus: how I can positively prove it."

And finally,

"Christ our Passover sacrificed for us."

These sermons so intensely interested our Jewish brethren, that they brought new friends with them every time, and as a result the mission hall was packed throughout the holidays with eager and earnest hearers, many of whom being those who have never yet heard one word about Christ and His blessed Gospel. Among the numerous letters I received from my Hebrew brethren in the past month, there was one from a Mr. M. S. that interested me very much. He writes:

"For years I have had bitter feeling and hateship towards a brother of mine who went to Palestine and there became a Chris-

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tian, and with his wife and children joined the Church. He wrote me nice letters trying to persuade me to follow him, but I only cursed him in return. Now I have been to your meetings and heard your sermons on Pesach, and to tell you frankly, I have become convinced that the Lord Jesus is, and must be the true Jewish Messiah as well as our only Redeemer. I wish to meet with you in private and be instructed how I can become a believer and follower of this faith. I am also going to write to my brother, and I know how glad he will be to hear of the change in my heart. He wrote me that he prayed every day for me."

We have also had verbal confessions from a number of brethren who are now won over to the "truth as it is in Jesus." And thus we continue to sow the seed and reap the harvest.

## JEWISH PERSECUTION.

Strange as it may seem, we have, however, been also subjected to a great deal of persecution from a regularly organized band of bigoted Jews who are determined to break up the mission if they can. Some of these place themselves in front of the place, and curse everyone who enters to the meetings, or otherwise argue with the people to stay away or go in and make a disturbance. On Wednesday nights, (our discussion evening) the entire band attend and give me the hardest kind of argument, and untold trouble. Seeing now that I am answering all their questions and that not in a single instance have they got the best of us, they have warned and threatened me with violence, the ring-leader plainly telling me that he and others will break every bone in me if I do not cease preaching Christ to the Jews. Another tried to bluff me that they will soon jump on me a new scandal in the newspapers that will make me ashamed to lift up my head in the community and that I will have to flee from the city. Last Wednesday night, they laid for me outside the mission, and when I and brother Magil came out, about 30 or 40 Jews made an attack on us, but an officer of the police was at once on the spot and safely got us into a passing horse car. The mob, however, continued to run and shout after the car for a half of Grand street, like so many wild Indians.

It seems as if Satan will not let us have a day's rest, but bring on us one trouble after another and have us "confused" in the midst of this great and blessed work. So long as persecutions from our fellow Christian (?) brethren continued fiercely, there was scarcely an unfriendly Jew in the entire community; at least, they did not show us an unfriendly act of any kind. Now that, by the help of God, we have overcome our "Christian" persecutors,

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*Monthly Letter by H. W.*

and, as we hope, are about to be left in peace by them, Jewish persecution springs up, and the Devil is making himself heard with as much noise as ever. How well Satan must know that the conversion of the Jews to Christ will lead to the conversion of the entire world and be his utter destruction and downfall, since he is not so opposed to any or all missions in the world, as to the work among God's ancient people—Israel. From within and without, in the Church and out of the Church, one meets with every imaginable objection to the conversion of the Jews, although scripturally and by the Divine order it is “TO THE JEW FIRST.” Alas! alas!

## ECUMENICAL CONFERENCE.

There has been a great and important “Ecumenical Missionary Conference” held in the Carnegie Hall here last month. Missionaries and delegates of the highest reputation from all over the globe, to the number of about three thousand, have come together to report about their work and discuss methods, etc. No less a personage than the President of the United States, opened the Conference and welcomed the invited Delegates of the various denominations and Mission societies from all over the world. My heart was sad to see how little interest (if any) was taken by the conference in the work among the Jews. The only actual representative of Jewish Missions, was a Mr. Torrence, a medical Jewish Missionary of the Free Church of Scotland laboring in Jerusalem. While this conference lasted ten days, with meetings morning, afternoon and night, not a single meeting (with the exception of the one where Mr. Torrence spoke in a small side room of the Hall) was held about the work among God's ancient people, or things told in reference thereto. And yet hundreds of Hebrews are preaching the glorious Gospel to their brethren and kinsmen after the flesh in every land and among all the nations of the world. In thus neglecting the work among the Jews, I believe the Church makes the greatest mistake, for it is not only a wise saying, “The shortest way to the conversion of the world, is to convert the Jews” but it is scriptural and the supreme will of God, for He says, “This people have I formed for myself, THEY shall shew forth my praise.” (Isaiah 43: 21) and what is more, it is plainly told in the following language: “Thus saith the Lord of Hosts, in those days it shall come to pass that ten men shall take hold out of all languages of the nations, even they shall take hold of the skirt of him that is a Jew,



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saying, We will go with you, for we have heard that God is with you." (Zech. 9: 23.)

Israel's conversion means the conversion of the entire world, and it cannot and will not be brought about in any other way. "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but *life from the dead?*" (Rom. 11: 15.) Friends, let us awake to our indebtedness and duty to Israel, and as individuals do whatever we can for the furtherance of the gospel amongst God's dear people, which will mean the redemption of the world in the end.

Faithfully yours "in His Service,"

HERMANN WARSZAWIAK.

117 Second Avenue, N. Y. City.

## NOTES.

On Friday night, April 27, we had an unexpected visit from a number of Christian Ministers who were here as Delegates to the Ecumenical Conference. Those who spoke to our Hebrew brethren from the platform, were the Rev. Y. Fairley Daly of Glasgow, and Rev. Messrs. Thompson and Young of Canada. Their messages were well received by all the Jews who filled our Hall as usual, and I heard many say, "Oh, yes, if all Christians were such true friends to our people as these ministers, we Jews would long long ago have joined our faith with theirs," etc.

The General Assembly meets in the City of St. Louis, Mo., on the 17th of this month, and Mr. Warszawiak or at least his counsel, the Rev. Dr. Patterson, will once more have to be in attendance, as his case will be finally settled by the Assembly of this year, to which an appeal has been taken by Mr. Brownell, the prosecutor in the case.

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## A NEW BOOK.

The Macmillan Company will publish immediately Israel's Messianic Hope. A Study in the Historical Development of the Fore-shadowings of the Christ in the Old Testament and Beyond. By Geo. S. Goodspeed, Ph. D., Professor of Comparative Religion and Ancient History, University of Chicago.

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## THE EPISTLE TO THE HEBREWS.

Translated into Jargon from the original Greek Text, with the Old Testament References, is published in a neat covered tract of 40 pages, by Rev. A. C. Gaebelein, No. 80 Second Street, New York.

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*American Mission to the Jews.*

PREACHING AT NO. 424 GRAND ST.

SATURDAY, 3 P. M., MAY 12, 1900.

The hall was well filled (although Saturday is the lightest day in the week for attendance) when the Bible class closed and the regular public service began.

Mr. Warszawiak took for his subject the character and history of Joseph, as a prophetic foreshadowing of Christ in many remarkable aspects. Among these were the following:

I. Why his brethren rejected and hated him. The holiness of his character, and the prophetic and priestly office given him even as a child [denoted by the embroidered robe] became doubly offensive to the wicked, as it is to this day, from the added message of express reproof to sin: "Me it [the world] hateth, because I testify of it, that the works thereof are evil." [Some special wickedness of the ungodly sons, which could not be overlooked (such the emphasis of the Hebrew in the phrase "their evil report") required Joseph's testimony against it]. So the enmity of the Jewish rulers sprang, more than from anything else, and continues more than anything else, in all the ungodly until now, from the stern and uncompromising testimony of Jesus against their cherished sins, against all sin, and especially against the sin of unbelief and rejection of God's Gospel in His Son.

II. It was envy that rejected God's promotion of both Joseph and Jesus [Pilate himself "knew that for envy they had delivered him up"], with a blind presumption that by killing God's chosen they could defeat God's purpose: "and then we shall see what will become of his dreams." "Let 'Christ the king of Israel' descend now from the cross, and we will believe on him."

III. The heinous crime of Joseph's brethren and of Jesus's countrymen was made in each case, by Almighty Love, the very means whereby they should be brought at last to despair, to repentance, and to the experience of that divine forgiveness and deliverance granted by Joseph, and far more wonderfully by his great antitype, JESUS.

IV. To the hearers: you may still come to Him whom you have rejected, blasphemed, crucified, and persecuted, to this day. He has not cast you off, for all this. Coming penitent and believing, He will not reject one of you: He will save you.

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## IN THE JEWISH BIBLE CLASS. AN ABSTRACT.

424 GRAND ST., SATURDAY AFTERNOON, AT 2 O'CLOCK.

The present studies are in "The Wars of the Lord" and the sins of Israel. Having arrived at the 12th chapter of 2 Samuel, we came upon that great mystery, the tremendous fall of David, the king. Entering into the circumstances of his seduction through the incredible audacity of an unprincipled, ambitious and beautiful woman, the craft and power of Satan here received one of the most conspicuous exemplifications in all sacred history: aligning itself as the middle of three cardinal efforts of the Adversary in opposition to the Divine process of Salvation for the world. The Temptation and Fall of David was held to have been no crisis in a merely private or individual life, but a crisis in the life of the race, like that of the Temptation and Fall of Adam, and as both were reversed, in the Temptation and Victory of our Second Adam, David's Greater Son.

David had just been exalted as God's chosen king for His chosen people, and as the human progenitor of the Divine and Everlasting King, the Son of God and Son of David. In pursuance of this exalted appointment, he had set his heart on building the temple of God, and had prepared the means, the materials, and the complete plans, of the holy house and its ordinances, under the express direction of the Holy Spirit, as Moses had been instructed to institute the Tabernacle and its priestly service, in the wilderness. Full of this great design, and expecting immediately to set it on foot and accomplish it with his own hands, as a second head after Adam to the people of God in the world, (as organized in the royal Messianic line), King David at this juncture met the supreme test of human sufficiency for the mediatorial office, and failed. Perhaps it was the particular test supreme for himself individually. At his weakest point, he met that "murderer from the beginning" who slew our race in Adam, and who had now prepared a series of man-traps, adjusted with consummate cunning to David's temperament and station, with intent once more to break down the work of God, and to involve the chosen king and people together in infamy and calamity, such as actually befel, and for centuries continued in the long-drawn sequel of David's fall—remediless, to human and doubtless even to Satanic, foresight.

As on the great first occasion, the Tempter apparently scored a decisive success. David's fall, desperately as he tried to cover



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it by the second and consummate crime, could have been but an open secret in the nation evermore. The people's reverence for him must have greatly waned, else the parricidal rebellion of Absalom could scarcely have made such sudden and general headway, with no pretext, nor the secession from Solomon's arrogant son have so easily swept away ten-twelfths of the nation from the house of David.

God had promised to David a sure house, forever; yet here Satan had undermined it with the most hateful and destructive guilt, and if he foresaw the explosions that quickly followed, and the long conflict of ungodliness in David's own house and kingdom that was to make a hopeless end of both, Satan must have felt well satisfied with his success. But, while he perhaps could forecast well the fatal issues of sin, he could not imagine the inscrutable resources of an Almighty Savior. Not having faith, he could not realize the unchangeability of God's promised grace. Hence his persistence, from the first day until now, in the hope to wear out the purpose of God by frustrating His work of salvation in every one on whom it has been specially laid, even to the Great Messiah by whom alone, and through whom alone, the power of the Tempter has been overcome. God had, indeed, taken up Solomon into marvellous grace—"the Lord loved him"—and had started him on in a career of matchless glory. But Solomon was the son of the adulteress Bathsheba and the too susceptible king, and the natural heir also of their fatal tendencies, as seen in his indiscriminate espousal of "many strange [foreign or heathen] women," together with their idols, by whom in his old age, his uxorious heart was turned away from the God of Israel unto false gods. Probably it was the undue influence of Bathsheba that had obtained from King David the promise of the throne to her son; and this promise may have been offensive enough to the rest of his family and to many leading families of the nation, to have partly accounted for the rebellions of both Absalom and Adonijah and the popular support they received.

So, David's fall ran on, through his posterity and the succession of his throne; through Solomon's licentious luxury and extravagance, scandalous service of idols, and oppressive taxation of the people; to that besotted arrogance of his son Rehoboam which caused the successful revolt of the Ten Tribes under Jeroboam; and so thenceforward throughout the series of the kings of Judah, with a few noble exceptions, until the incorrigible taint of David's

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seed finally destroyed it down to the root, both morally and politically: when out of that desolated root, God raised up a Son of His own to astonish the triumphant tempter with a sudden and unexpected overthrow, the first and potentially the final catastrophe of Satan's career on earth.

"That the excellency of the power might be of God; so that no flesh should ever glory in His presence; but, as it is written, He that glorieth, let him glory in the Lord."

## MISSIONS THAT ARE O-MISSIONS.

*To the Editor and readers of "SALVATION":*

The Œcumenical Conference which was recently convened in this city, has called forth some striking remarks from the Jewish press and pulpit, bearing on the work among the Jews, which deserve mention, and which the writer prays may be the means of inciting the Christian people of this community to think more seriously than heretofore on a subject of vital importance. It is not my intention to complain and criticise, but simply to recall well-known facts.

This Conference was held in New York City at a cost of about \$50,000. To say that this was a waste of money, would be using the language of Judas at the time when Christ the Lord was anointed by Mary Magdalene. But this much certainly is permissible in a good spirit to say, namely, that all the Gentiles or Pagans on the face of the earth, of all kindreds, tribes and tongues, occupied the attention of that august body to the exclusion only of the Jewish race. Of this fact the Jewish press and pulpit made much, and poured forth a shower of praises on the Conference for not considering at all the missionary work among the Jews. Whether the Missionaries here and then assembled regarded such eulogy from that quarter as a doubtful compliment or not, we can not positively state. It was indeed humiliating to a true son of Abraham, and a missionary to the Jews, as the writer is, to notice such a neglect of the ancient chosen people of God by a body of Christian ministers.

What if the apostles, all of them Jews, had unanimously regarded it as a matter of expediency and good policy, not to spend time and energy and the best of their lives in the interest of the conversion of the Gentiles? What if the first council at Jerusalem had neglected to devote any of its delegations to Mission work among the Gentiles?

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## *Missions that are 0-missions.*

Looking over the missionary reports of the various denominations, we do not find a single one in existence in the foreign fields which does not cost more than any three or four Jewish Missions in the United States, yet there is always a flow of money for these Missions, while our missions to the Jews are hardly supported, and that usually by a handful of ‘peculiar people.’ I wonder whether the ministers when making their reports to their respective ecclesiastical bodies about the contributions to “Foreign Missions,” “Domestic Missions,” or “Freedmen’s Aid,” ever feel that something is missing by the omission of Jewish Missions?

A Jewish-Christian Missionary, who shall be nameless, recently saw an efficient Christian work among the Jews, organized with a body of unpaid volunteer workers, about to be abandoned for want of means to pay a rent of \$35 a month, and he undertook, single-handed, to carry on the work. No missionary society was ready to pledge a dollar to prolong this valuable missionary institution, already of some nine years standing. No salary is paid the missionary. And yet any one of our wealthy churches in Brooklyn could take one fourth out of its annual contribution for foreign missions, and keep that Jewish mission in operation the year round; although the missionary would still look where he could for his own sustenance, as at present.

In the field of foreign missions, the boards having that work in charge take care of the finances, and the missionaries are free from care, while the missionary to the Jews must attend to the finances himself, to the great disadvantage of his work, and perhaps of his reputation.

If an injury is done to the foreign missionary by those to whom he is sent, our Government will protect him. But if the missionary to the Jews is maltreated, he must himself see how best to preserve his own life. I do not mean to say that the foreign missionary is treated too well. But the poor missionary to the Jews is altogether ignored. Is our work not as much a part of the Christian work as that of the foreign missionary? Do we preach a different gospel? Or is not the preaching to the Jews obligatory? Is not the Jew included somewhere in the word “every creature,” to whom we are commanded to bring the truth of Christianity?

Yours in our glorious Messiah,

PHILIPPE SPIEVACQUE.

253 South Fourth St., Brooklyn, N. Y., May 18th, 1900.



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“*How Much Owest Thou unto Thy Lord?*” 195

## ALWAYS THE SAME FALSE START?

A circular has been issued with the signatures of many distinguished Christian leaders, proposing a Year Concert of Prayer, with Christian and Missionary Work and Education, in preparation for “A National Religious Jubilee,” as a New Departure for the Twentieth Century, in January, 1901.

The subjects of prayer and endeavor set forth, include all the objects usually or unusually enumerated in the rallying calls of our more zealous leaders in the cause of Christ. It is implied that improvement of Christian and Church life on these lines is all that need be sought; while the one thing needful, the first thing, the fundamental thing, at the very entrance of the Christian life as defined by our Lord—a practical renunciation and dispossession of Self in all its phases and relations, in favor of Christ—is ignored as it always has been in the admonition and discipline of the Church.

Ardently sympathizing in the effort of these good brethren, and in each of the specific objects of prayer and endeavor for which they plead; we would not throw a drop of cold water on the Year Concert of Prayer by doubting that in the amazing mercy of God to our blindness and hardness of heart to His Word, the present revival efforts may be blessed and made fruitful by the Holy Spirit. Nevertheless, the Church, as the “teaching priest” for her children and the world, must herself be taught that she is fallen far back out of sight of the point from which or toward which she started, has not now so much as a remembrance of it, at best, and is but vainly struggling, from such a retrograde position unacknowledged, to advance in the 19th Century, or in the Twentieth Century, or in any further century, to the conversion of the world.

Meanwhile, inquiries concerning the movement may be addressed to Mr. Abner L. Frazer, 2313 Nelson Avenue, Cincinnati, Ohio.

## “YE HAVE ROBBED ME!”

In contrast, refreshing and hopeful, though solitary, to the universal semitone of the more earnest leaders in the ministry of Christ, we append here a few sentences from an article by Rev.

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## *The Revival Wanted is a Revolution.*

D. S. GREGORY, D.D., Editor of the *Homiletic Review*, demanding of the Christian, not “some more,” but the WHOLE; as Christ’s own original minimum, or *conditio sine qua non*, of discipleship and success.

IS THE WORLD OF THIS GENERATION TO BE EVANGELIZED?

Not without at least three great revolutions in Christendom. With the notions at present abroad and dominant the task of evangelizing the world is an utterly hopeless one. Thirty years ago the writer of this paper sent to the greatest of American religious reviews an article enforcing, from God’s Word and providences, this duty of *the immediate evangelization of the world of that generation*. The editor, who had asked for the article, wrote on its receipt: “Your positions astound me. They can not be true. I doubt if we can publish it. But I will examine further, and will consult my colleague, and then write you.” His greater colleague was consulted, and a week later a supplementary letter was received: “I have re-examined your paper and consulted my colleague. Your positions are unassailable. The paper will be published.” It was published. A Christian man of means offered to prepare a large edition of it in pamphlet form, to be sent out at his expense by one of the great mission boards. The board respectfully declined to accept the offer. It was contrary to their policy. **The view was too revolutionary!**

And now after another generation has perished, the Student Volunteers have taken up the call and made it their motto: “The world for Christ in this generation.” Will the cry of these earnest youth be heeded? Certainly not without a mighty revolution of the views now dominant.

I. There must first come a complete revolution in the prevalent view of Christian duty and responsibility.

II. There must also come a complete revolution in the prevalent view of *the supreme aim of life for the Christian*.

The notion now abroad on this subject must, if it is to continue, foredoom to failure every attempt of the Church at the task for whose accomplishment Christ has made it responsible. “Seek ye first [*i. e.*, supremely] the kingdom of God and his righteousness;” that is Christ’s own view of the aim of the Christian life. The work in the kingdom and for the kingdom is the supreme thing. In well nigh all Christendom today the aim of the kingdom is relegated to a secondary—often to the lowest possible—place, and becomes a mere incident to the larger and selfish worldly task.

Every Christian is Christ’s absolutely by creation, redemption, and regeneration. Every Christian is Christ’s by right of gift through his own voluntary consecration when he became a Christian. He is thus Christ’s by every possible right, and can only escape from doing His will by open sin and rebellion, or by for-

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*Christ's Measure of Giving—the WHOLE.* 197

feiting all title to Christ's redemption, or by repudiating his own vows and consigning himself to hopeless perdition.

Christ, having such right to the Christian, calls upon every one for *his personal service to the full extent of his gifts, abilities, and opportunities*. The realizing of that ideal means a revolution of the views now dominant, so great as to be almost inconceivable, and yet one that the Holy Spirit can work speedily and that every preacher of the Gospel is under obligation, that can not be escaped, to do his utmost to bring about.

III. There must also take place a complete revolution in the view of *the Christian's stewardship of wealth* in the kingdom of God.

If the present notions of the relations of wealth to Christ, and of its use for Him, continue, there is but the slenderest prospect that even the end of the *third* millennium of the Christian era will witness the conquest of the world for Christ, unless it be by some special divine interposition. The Church's present theory is not Christ's theory, and it is not fitted to lead to the accomplishment of the ends of His kingdom. *What is Christ's theory?* Manifestly He regards them as being absolutely His own, and holding their possessions as His stewards. The Christian is Christ's, and whatever he has is Christ's and is to be used for Christ.

If the world is to be reached with the Gospel in the lifetime of this generation [or of any other] there must therefore come to the churches, not only that first revolution, in the prevalent view of present duty and responsibility, and that second revolution, in the regnant view of the supreme aim of the Christian life, but also an equally great and complete revolution in the dominant and pernicious view of Christian giving. The niggardliness of Christendom, if continued, would wreck the grand enterprise of the Gospel, even if the narrow vision and the worldly life failed to do it; and its covetousness and worldliness, if persisted in, will inevitably wreck morality and our boasted civilization.

*What is the law of Christian giving?*

The law is to be found partly in the Old Testament and partly in the New. The law of Moses first required the Jew to give *one tenth* of all his produce to the Levite. The law required that he should devote a *second tenth* to the yearly religious festivals. But the law also required that *every third year* the Jew should bring a *tenth* of all and share it with the Levite, with the poor, and with the stranger, in festival rejoicing with them. That is, the Mosaic law demanded of the Jew *two tenths every year and every third year three tenths*, or an average of two and one-third tenths yearly. Moreover, it was the *gross* income or product of his industry that was tithed, before anything had been used for his own purposes. And besides this, by accurate calculation, *almost one half* the *time* of the Jew was required in God's service. It was evidently



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the divine purpose to require great things of the chosen people. Indeed, it is necessary to go farther, and to take into account the fact that these tithes were only a part of the gifts of the Jew—the ordered and measured part. The other part consisted of *free-will offerings*, the largeness and frequency of which might, in some instances, even exceed the tithes.

Josephus, Tobit, and Jerome testify to the Jewish understanding of the law in their day exactly in accordance with the interpretation just given.

But, if the provisions of the Mosaic law were not reaffirmed by Christ *what Scriptural rule has been laid down to govern Christian giving?*

The rule is the comprehensive one given by Paul in 1 Cor. xvi. 2 to the Christians at Corinth: “Upon the first day of the week let every one of you lay by him in store, *as God hath prospered him.*” The apostolic rule evidently knows no measure short of the steward’s utmost ability.

How marked the contrast between the apostolic rule and conduct and the present showing of Christendom! It was thought worthy of being greeted with heartiest applause, when it was announced, in the recent Ecumenical Conference, that all Protestant Christendom is contributing \$19,000,000 annually to the cause of foreign missions.

The gross annual outcome of American productive industry is more than \$10,000,000,000. At least one half that sum, or \$5,000,000,000, comes under the control of those connected more or less directly with the Protestant Christian churches and acknowledging to some extent Christian obligations. One tenth of that—a tithe—would be \$500,000,000, two tenths, \$1,000,000,000, two and a third tenths, \$1,166,000,000. This last would be the extent of the measured and ordered gifts—leaving out free-will offerings and time—for the cause of religion, if the Protestant Christians of America were only living up to the antiquated Jewish standard.

Or take a specific case. The Presbyterian Church (North) has the credit of being one of the richest and most generous in the United States. It has one fifteenth of all the members of the Protestant churches, and probably one tenth of the annual gross income of the Protestant Christians of the country. That would be \$1,000,000,000. One tenth of that would be \$100,000,000; two tenths, \$200,000,000; two and a third tenths, \$233,000,000. This last would be the ordered and measured gifts required according to the old Jewish standard. Mark the contrast between the actual, and the requirements of even this obsolete standard. This rich Presbyterian Church gave in one year, for all missionary, congregational, and miscellaneous objects—as reported in the minutes of the General Assembly of 1899—\$14,012,127! That, even according to the low Jewish standards of thirty-five hundred years ago, was robbing Christ of about \$220,000,000 in one year!

Is it too much to say that, before the task of the Christian

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Church can be accomplished, there must somehow be brought about a revolution in the prevalent Christian views of giving for Christ's cause, *such as seems never to have entered into the conceptions of any of the leaders of the churches?*

Can the preachers of the Gospel, as the appointed leaders of God's hosts, absolve themselves from the duty of clearing their own views on these vital subjects?

Shall any preacher dare to shirk the responsibility of preaching the whole truth of God on these points to his people, lest the result should be an earthquake rather than a revolution? Three considerations give them almost infinite seriousness to the present generation: (1) history with its story of the unfaithfulness of professed Christians in the past, strewing the centuries with the wreckage of derelect churches; (2) the incomparable greatness of present opportunities emphasizing the duty of immediate and world-wide forward movement; (3) the judgment-bar of God at which account must be given for the opportunities and for a thousand millions who are perishing.

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### STUDENT MISSIONARY DEPUTATIONS.

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The deputation of students to visit the churches during their summer vacations, is in line with a movement which has been in progress for several years in the Methodist and Presbyterian churches. Among Congregationalists, last summer, twelve students, from Yale, Hartford and Chicago Seminaries, and Amherst College, engaged in the work for a month. They worked two by two. They visited twenty-five churches, each deputation spending five or six days in each church. They organized mission-study classes, induced the young peoples' societies to purchase small libraries of up-to-date missionary books, started regular missionary meetings, and persuaded the young people to adopt habits of systematic giving to missions. They addressed the adult membership of the churches, and acquainted them with the facts of the Student Missionary uprising. They also conversed personally with nearly one thousand individuals about the mission cause.

The same movement will be vigorously prosecuted this summer. Nearly *one hundred* men in the seminaries of Bangor, Andover, Yale, Hartford, Oberlin, and Chicago, have volunteered to engage in the work. The Movement in the East will be supervised by Mr. Arthur W. Bailey, of Yale, who may be addressed at 94 West Divinity, New Haven. The Western Movement will be conducted by Mr. George L. Marsh, of Chicago Theological Seminary, Union Park, Chicago. Pastors of churches in the sections where these seminaries are located will probably be able to secure a visit by a deputation by addressing one of the above named secretaries of the Movement. Far more invitations were received last summer than the twelve students were able to accept.

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## THE NEW HEBRIDES: AN OBJECT-LESSON IN MISSIONS.

BY JOHN G. PATON, D.D., MISSIONARY TO THE NEW HEBRIDES.

The whole population of the New Hebrides and surrounding groups were cannibals when mission work began among them; and where its blessed influences have not reached them they are still cannibals, and so try to dispose of all shipwrecked persons who fall into their hands, and of all their own people who are shot and killed in their tribal wars, and of those whom, to obtain some desired object, they sacrifice.

In 1839 the London Missionary Society tried to begin mission work on the New Hebrides by the famous John Williams, who was killed and eaten by the savages. The London Missionary Society next sent to the New Hebrides Drs. Turun and Nisbit, who in six months had to escape for their lives. Native teachers were next placed on different islands, but some of them were murdered, some died of fever, and others were removed in a dying state; so that no effective work was done on the group till the Rev. Drs. Geddie from Nova Scotia and Inglis from Scotland began their work in the New Hebrides. Then not a person on the group wore clothing; all were painted savages. All widows were strangled to death when their husbands died; the aged and those long sick and infants were frequently destroyed. But through those two missionaries God brought thirty-five hundred cannibals on that island to love and serve Jesus, and gave them the complete Bible translated and printed in their own language, for which the natives themselves paid the British and Foreign Bible Society \$6,000. Last year the Anewans paid \$750 for a revised edition of the New Testament in their language. The Bible is now translated and printed, in larger or smaller portions, in twenty-two new languages by our missionaries, and read by the natives. The converted natives have paid, at about \$5 a leaf, by arrow-root and copra, for all the Scriptures printed and bound for the New Hebrides. They have also built nearly all their own churches and schools, and keep them up themselves, and many islands now raise what is paid their own teachers.

The inhabitants of seven of the larger islands, and of many of the smaller islands, *are now all professed Christians*. Twenty-two islands are occupied by missionaries and native teachers, and on these islands, God has given us nearly eighteen thousand converts, about three hundred being native teachers and preachers of the Gospel. Our missionaries do not baptize any on a profession of faith, but only after years of careful Scriptural education and apparent consecration to the service of Christ. In every Christian family, family worship morning and evening is daily regularly conducted, and the divine blessing is asked on all meals. Unless confined to beds of sickness, all the converts attend their churches regularly, and they all begin and close every day with prayer.



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## *The Glory of Christ among Cannibals.*

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No professed Christian is ever seen in a boat, or conveyance, or on a bicycle, turning his back upon the church on Sabbath to spend the day visiting friends or in amusements. Tho' our mission is supported by the Presbyterian churches, *our converts do not know that there are Presbyterians in the world.*

### THE TANNA CANNIBALS, AND WHAT JESUS CAN MAKE OF THEM.

A young missionary with two teachers and a lay helper was left in a tent on the shore at the west side of Tanna, only three years ago, among some four thousand cannibals—all without clothing and each carrying his loaded rifle, as did also many of the women. They had no written language, and were opposed to his landing among them; yet he has built his house, cleared away the bush, acquired the language, reduced it to a written form, and translated hymns, primers and the gospels of Matthew and Mark into it. On a printing-press capable of printing only one page at a time, with the help of his wife he has printed and bound in books seven hundred copies of Mark, which are now read by the converted natives in the schools he has organized among them. The great war chief was at first opposed to the missionary and the teaching of Jesus, and gave much annoyance; but one day he came to the missionary, saying: “I am in great distress, O Missi. Can you help me? My brother's three daughters have been kidnapped by that French slaver off the island, and are confined under its hatches. They will be taken away as slaves, and we shall never see them again. O Missi, can you help us to get them back?” They went off in the missionary's boat to the vessel, and after two hours' reasoning with the captain and ship's agent, and threatening to appeal to both the French and English governments and expose their conduct, they at last gave up to them the three young women. Thenceforth the chief and his people placed themselves under Christian instruction and became the missionary's best helpers. The chief was the first man there to put on clothing and declare himself a Christian. That missionary has now a church formed, with over forty members, and at and around that station nearly a thousand persons now hear the Gospel preached to them and attend schools.

### IN THE VERY LIKENESS OF CHRIST!

When the missionary with this converted chief and his leading Christian natives, recently went to an inland heathen village on the summit of a high hill, to try and prepare for placing a teacher there, its chief and his brother raised their rifles to shoot the missionary. The lately converted war-chief remonstrated and forbade them; but when he saw the chief's finger tightening on the trigger and feared the missionary would be shot, to save his life the war-chief sprang between the missionary and the rifle as it was discharged, and the ball went through the chief, who fell down the hill and disappeared in the bush. Another rifle and another were discharged at the missionary, yet he escaped. But the chief died, after urging his wife to train his two children for

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## *Modern Martyrs, and Black Inquirers.*

Jesus, as he had consecrated them to the Lord and desired to meet them in heaven. He also urged his men not to kill any one in revenge for his death, but to live in peace, clinging to Jesus and His worship, and to the missionary, so that at death he might again meet them all with Jesus. He said in his dying moments: "Jesus died for me and I am happy. I am suffering great pain, but it is nothing to what Jesus suffered when He died for me; and since Jesus has permitted this, it is quite right that I should suffer and die for Jesus," etc.; and so he died, and was laid in a grave near a large church he had been the chief instrument in building.

The Rev. A. Gillies, M.A., another missionary placed on the south side of Tanna, whose life was attempted some months ago, and two men shot near his house, writes by last mail, that he and a Mr. Fielding, an American missionary born in Ohio, went inland to a heathen village to conduct worship and talk with the natives of Jesus and His salvation. As Fielding knelt in prayer and Gillies stood by, the savages shot a ball at Gillies, who escaped, and another ball into Fielding, who fell over; and when Gillies ran to pick him up he was struck with a club and drawn aside, and Fielding's body wounded by many spears, which of course he did not feel as the shot had killed him. The others of the party ran away, but were caught and dragged back, and one was murdered. Gillies and his party were kept as prisoners under guard, and forced to see the savages cook the bodies of the two murdered men and eat them like wild dogs, knowing that they were kept there for a similar feast next day. But next morning the older cannibals pleaded to let Gillies and his party go, as they feared the punishment of a man-of-war; so they got away.

*'Homiletic Review.'*

### **'DARKEST AFRICA' SEEKING THE GOSPEL.**

Some Fang people, who belong to the largest tribe in this part of West Africa, have come down to the coast within the past two years, from far back of the coast, where heathenism reigns supreme. The other day one of the head men of these people came to meet the session of our church to make a request of them. He was accompanied by five of his people. They all wore but very little clothing. The head man wore a dirty white coat, and around the lower part of his body he wore a cloth. He had on a necklace of blue and gold beads, and a bracelet of ivory.

### **NATIVE AFRICAN 'ELDERS.'**

There were three of the native members of my session present at the interview. They presented a marked contrast to the Fang who were present. All of them wore good but cheap coats. *Two of them wore trousers.* They each had on a shirt, but the chief difference was in the expression of their faces. My elders had a look of intelligence that can come only to those who have come for sometime in contact with civilization and Christianity.

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We gave the head man of the Fang permission to speak, and the gist of his remarks, which he repeated over and over again, was as follows:

"A short time ago we knew nothing about God, we were bush people, heathen. We came down to the coast and we heard the coast people talking about God. We saw that these people were different from all the people we have ever known. Their ways were different from our ways and much better.

"We believe that the Bible reader you have sent to us is nothing but good, and we want him to continue with us. But if he is to do so he ought to have a house for himself and another place where he can hold meetings. And we have come to you to ask the session of this church what we shall do in the way of getting the houses that are necessary for our Bible reader."

That these Fang people, who are recognized to be very difficult to reach, should have had an interest in securing a proper house and a meeting place for a Bible reader, and their coming to us, to consult concerning such matters, is an evidence of the presence of the Holy Spirit.—*Rev. F. D. P. Hickman, Benito, W. Africa, in the Assembly Herald.*

## POLYNESIA.

On Tanna, one of the New Hebrides Islands, Rev. Frank Paton, a son of Dr. John G. Paton, has been laboring for three or four years. Five missionaries have been killed on Tanna, several of them having been eaten. When Mr. Paton sought to begin work among them, the people said they would kill him, and their faces were covered with scowls when they saw him begin to build a house. No one would come to the Christian service. The men finally concluded they would drive away Mr. Paton by force, and they planned to shoot him while his boat passed round a point of land where they were hidden among the rocks. But just before the boat came near, a sudden squall drove it out to sea, and the men were foiled in their purpose. "It is of no use," the savages cried, "it is the missionary's god. He knew what we were going to do, and he brought the storm. If he can save a missionary like that, we might as well stop." After varied experiences, an impression was made upon the chief, who said, "Your God heard you cry to him. I will know more of him." So the chiefs and the people came, and their hearts were touched. A Christian Endeavor Society was formed, and the chief is deeply interested in efforts to induce every person on the island to become a Christian. He, with others, visits the families, reads to them the Bible, prays with them, and invites them to church. It is affirmed that more than two thousand of these benighted heathen have been taught of the way of Christ within a little over three years.

## FORSAKEN TO THEIR OWN RESOURCES.

The Shan Lak district [China] is just opening up, and we have no one to enter. A rich man in Tai Leung, Shan Lak, where we have a little company of believers, handed me a paper presenting a



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large room in his house to the mission for a chapel. We ought to be ready for this opening, but we cannot do much with our present force.

In Hainan, an entire village has expressed a desire to enter the church. One man has been baptized and two are under instruction. Two other villages near by are watching the results earnestly, and we hope that before long they may follow the example set.

## CAPTURING KOREA!

The outlook in every station is none other than glorious. From the north and south, east and west come glad tidings of victories for Christ, accompanied with a deepening in the spiritual life of the native church; a greater zeal in our Korean brethren to proclaim the Gospel of Christ, and to carry the financial burden of the work. I am sure if every foreign missionary were to leave, the Christian churches of Korea would live on and on until the final day. The native church at this place, Kimha, and Young Dong, is entirely self-supporting.—*C. H. Irvin, Fusan.*

Rev. Graham Lee, Pyeng Yang, Korea, says:

Just before our missionary training class began, I baptized 90 people, and received some 235 as catechumens. After the large class in Pyeng Yang, I held two classes, and arranged for the people to hold eleven more by themselves. This makes fourteen classes in my district this year, and all of them with no expense to the Board except my travelling expenses.

The people of Whang Chu have subscribed almost enough for the support of one helper and the Chung Wha people are willing to subscribe the whole support of another just as soon as I can find a man to put on. The demand for good men exceeds the supply. In the Kok San district, the people have subscribed two-thirds of the support of a helper.

We are having a fine class here, and have now 186 enrolled and all of these come at their own expense. The spirit and enthusiasm with which the people enter into their work, is intensely gratifying. Last evening after the evening service the whole class went out on the main street and preached. It was their own idea, and they did it because they love to preach the Gospel.

## NATIVE SUBSCRIPTIONS.

One man led off with a subscription of 200 yen, [dollars] followed by a recent convert's subscription of 240 yen. After that the sums ranged all the way from 80 yen to 40 sen in some 400 subscriptions, amounting in all to nearly 3,000 yen.

It was intensely interesting to stand before that audience and watch the thoughtful faces of many of the men as they were making up their minds as to how much they were able to subscribe, and it was amusing to have some of the men, who were not able to find room in the building, come around to the back door, and call out through the door the amounts of their subscriptions.

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“Critical Candor” a Pretense.

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## WHAT IS FAIR CRITICISM OF THE BIBLE?

Critics of a certain school are fond of saying that the Bible should be treated by scholars just as they would treat any other book. Yet Dr. Blass, the eminent classical critic, complains of his brethren in the biblical field that they show no such reverence for the Bible as is shown to Plato, or Thucydides, or Tacitus. They handle the Bible more roughly than is done with other books of vastly less importance. Thus in dealing with a mediæval chronicle it is not assumed that apparent inconsistencies of statement or a change in the point of view indicates diversity of authorship, or interpolation. But, when this occurs in prophet or evangelist, that inference is drawn with great assurance. Let the critics deal with the Bible as with other books, and their conclusions will be much less subversive of long-accepted views of origin and authorship.—*Sunday School Times*.

What they really mean is to deal with the Bible as with ‘other’ books of uncertain authenticity, origin, and standing (‘apocryphal’ books): that is, with severe judicial authority. Plato, Thucydides, and Tacitus, pagan classics, have a prescriptive claim to a certain respectful consideration, such as critics accord even among themselves, to their acknowledged peers. Not so the Bible. They handle it with a superior indifference to its historic and internal credentials, which is opposite to reverence, far from respect, and very near to contempt: much as they might, if it were supposable, condescend to notice the humble lucubrations of “SALVATION.”

That attitude of criticism towards the Bible, it is little to say, is unscientific: it is antipodal to the scientific spirit. For, whether we study the incomparable contents of the Bible, or the incomparable extent and beneficence of its influence, in connection with its claim of Divine origin, it is only in barbaric ignorance or barbaric presumption, that we can approach the Bible as we would any other one book in existence, or without such a deferential caution as no other book can or should impose on the critical mind.

### INVARIABLE ‘COINCIDENCES’?

The late Rev. Dr. John Hall, who was acquainted with the wife of Sir Edward Cunard, once stated that he had heard her say that never, in all their thousands of trips, did a Cunard steamship leave the dock in either country, before special prayers were offered in church and elsewhere for God’s merciful care and protection on their ships upon the great deep; and it is a well-known fact that the Cunard line has been singularly exempt from accidents, and that they have never lost a life.

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## Critical Study of the Bible.

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### TO THE VERNACULAR READER.

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Many of the readers of SALVATION, it may be feared, are turning these notes over to the more learned, under an impression that they are neither plain, nor interesting to plain people. On the contrary, the learned are the very class not expected to care for them, with the exception of a few who are not too learned. The not too learned are therefore more especially invited to study these notes, with Bible in hand, and with intent to comprehend more perfectly the “lively oracles” in their finer shades of expression, and through such enlarged comprehension every now and then to “rejoice in the word as one that findeth great spoil.”

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### BIBLE REVISION REVISED.

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#### MATTHEW x: 16 TO END.

V. 18. “Ye will be brought before rulers [Jewish] and kings [Gentile] unto a testimony [i. e. for the purpose, or to the end, of a testimony] to them and to the nations.” Here the emendation of the Revisers (*to* them, instead of *against* them) is at once imperative and important.

19. “Be not anxious,” or concerned (*mē merimnēsēte*) is a standing emendation by the Revisers in all the like instances: although the A. V. in the present instance (“take no thought how or what ye shall speak”) goes apparently well with what follows—“for it shall be given you in that hour (properly *that very hour*) what ye shall speak,” and yet the added clause in Mark xiii: 11, *mēde meletate* (“Neither do ye premeditate”) appears to have been interpolated in the Greek to supply that idea. It is now omitted in both text and version as revised.

21. “And brother shall deliver up brother to death, and a father a child, and children shall rise up against parents and put them to death” (R. V. revised).

23. “But when they shall persecute you in this city, flee into the



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next” (*tēn heteran*): as corrected in R. V. “For verily I say unto you, Ye will not finish the cities of Israel, till the Son of Man be come.” (The cities of Israel hold out and multiply all over the earth, like the meal and oil of the Zarephath widow, which some take for a type of Israel’s remnant; to whom Jesus suggested [Luke iv: 25] the offensive idea that Israel’s remnant might be taken from the Gentiles, as in the original type.)

24, 25. “A disciple is not above his teacher nor a bond servant above his lord. It is enough for the disciple that he become as his teacher, and the bond servant, as his lord. If they called the master of the house Beelzebub, by how much rather [will they] them of the household.” The small differences from both versions that may be noticed, in this passage, are for exactness, merely. So of the slight changes in the R. V. of *v* 27.

28. The translation of Gehenna as “hell,” in both versions, is manifestly unwarrantable. Let it stand for what it was and for what it is worth; even though the “annihilationist” should take advantage of the text.

32. “Everyone, therefore, who shall confess in [*en*] me . . . in him will I confess,” etc. Both versions here “amend” the text, to the loss of a finer meaning.

36. “And a bride [*numphē*] against her mother-in-law,” is literal, against both versions.

37. “He that loveth father or mother above [*huper*] me” is the correct phrase, and has its own shade of effect distinct from “more than me” as both versions translate. The same in the next clause.

38. The R. V. corrects bad grammar and reversed meaning together, in this verse: “he that doth not take his cross and follow after me;” instead of “he that taketh not his cross and followeth [doth follow!] after me,” as in A.V.

39. “He that found his life [here] will lose it, and he that lost his life [here] for my sake will find it.” So exactly in Greek, and why not in English?

The use of “soul” [*psuchē*] as “life” needs a reconciliation for us who make a broad separation between the terms, which is not found in the Greek or Hebrew scriptures. The soul being considered the vital principle of the body, the death of the body is no other than its loss of the soul, or, destruction of the soul, according to the idea of the soul, as immortal or otherwise. So that we properly translate *psuchē* as “life,” wherever the context involves the question of bodily mortality.

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### THE COMPLEMENTARY VISIONS OF DANIEL, AND CHRONOLOGICAL DATA OF LATTER-DAY PROPHECY.

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For the further elucidation of the symbol of the little horn in Daniel's first vision, we must follow him in the revelations of his 8th chapter; by which we may trace the design of the Revealing Spirit in counting the successors of Alexander into the ten heads of empire represented as horns of the composite Fourth Beast, in the previous vision.

In the 8th chapter of Daniel is related a vision of the conquest of the Medo-Persian empire by Alexander the Great under the figure of a he goat with a notable horn (Alexander) between his eyes. That horn being broken, four came up in its place: the dynasties of Seleucus, Cassander, Ptolemy, and Lysimachus, the four generals who divided the empire of Alexander after his death. These obviously and historically correspond to the four heads of the leopard of Greece in the previous vision (ch. vii) and also to the Grecian horns of the consolidated world empire (Roman) represented by the Fourth Beast in that vision. Thus the second vision interprets the first, as to the identification of the four Grecian horns in each, by an authoritative reason and mandate therefor in their common and connecting feature, the “little horn” which springs up last, in each vision, with the same origin, character and history, and the same historical relation to the Jewish Church and typical relation to the Latter-Day Church of Christ, in both visions. We have seen this little horn in the former vision explicitly designated as the symbol of the impious persecuting Power of the latter-day; identified in every way of description and history with the Beast of the Apocalypse in its six-eighth head; like that head, springing in the vision from Imperial Rome; and by force resolving the four Grecian horns or kingdoms into one; viz: a little horn before whom three fell, and that made war with the saints and prevailed against them until the Coming of the Son of Man with the clouds of heaven to take dominion over all nations. The original rise of the little horn over the fall of three, and also his primary or typical persecution of the (Jewish) saints, is verified historically in the rise and career of Antiochus Epiphanes, the last of the Seleucidae, or Syrian dynasty among Alexander's successors, who overcame or supplanted the others, and oppressed the Jews with impious and cruel atrocities scarcely paralleled in history, until his power in Judæa was broken by the heroic Maccabees, and he himself was “broken without hand” as predicted by the Angel

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Gabriel in the 25th verse of chapter viii.

This, I have said, was the typical historic horn, and this the typical history, realized at 171 to 167 B.C., and which was employed as the predictive type of that last and deadliest foe of the kingdom of God, that should spring out of the stump of Imperial Rome in the latter days. In the first vision, he stands out to the End, in his antitypical or ultimate prophetic character, as the Last Enemy, that shall be destroyed at the Coming of the Lord. This is therefore a more generalized stage of the revelation. The second vision particularizes the literal history somewhat farther, and the third vision (chapters x, xi, xii) also pursues it, predicting with amazing minuteness the course of the intrigues and wars that issued at last in the dominion of the Seleucidæ in Antiochus, the oppression and resistance of the Jews:—but, abruptly closing that typical story, now historic, at the death of Antiochus, strikes suddenly forward to “the time of the End,” which the revealing Angel had twice announced (viii: 17, 19) to be both the subject and the period of the vision.

It would be inconsistent with the purpose of the present outline sketch of world history and prophecy, to encumber it with particulars, which should be reserved for filling in after the grand frame of God’s revealed plan of the ages shall have become established in vivid perspective and fixed consciousness. Only one of the great spans of that frame—the prophetic chronology—remains to be reared from the symbolism in which it is imbedded in the visions of Daniel.

The vision in the 9th chapter affords no chronological datum, except that which is now history; namely, the 490 years that were to reach from the Medo-Persian edict for the rebuilding of Jerusalem to the Advent of the Messiah. Although that vision, like the other, breaks off abruptly and obscurely into the scenes of the final conflict, it gives no further definite term to aid in forecasting the time of the End. We may therefore postpone this thrilling passage of prophecy until we come down to its peculiar period, in the course of a more particular survey.

It is in the second vision, chapter viii, verse 14, that we get the grand chronological datum that governs the prophetic horoscope of the Latter Day. Following the prediction of the sacrilegious atrocities of Antiochus on the Church and temple at Jerusalem, comes the question: How long the vision . . . to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days: then shall the sanctuary be cleansed.

Applying this measure (two thousand three hundred days) literally to the period in question, we find no place for it to fit. The period of Antiochus’s tyranny was a literal “time, times, and



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a half:” i. e., three and a half years: representative of the prophetic “time, times and a half,” or 1260 years, of the dominion of the little horn in Vision I, and of the six-eighth head of the Apocalyptic Beast. Neither this nor any other period in the history, can be accommodated to the large number 2300, whether of days or years, by any process of interpretation whatever. Yet the beginning of this large number is explicitly fixed at the beginning of Antiochus’s tyranny, and its last numeral is planted—not at his literal end, of which nothing is said—but at “the cleansing of the sanctuary.” Counting 2300 literal days from the fixed historic starting point, brings us to no such event as the cleansing of the sanctuary, which had been accomplished three years earlier; nor does it bring us to any other event of the slightest significance. Again, 2300 years will take us far into the future of our own day. But, since history forbids the application of this measure in days, it must be taken—as indeed should have been assumed beforehand, in accordance with the invariable usage of prophecy—in years. That is, in years from the commencement of the sacrilegious oppression by Antiochus, which was begun in 171 B. C.

But in proceeding to frame the chronology of the Latter Day from these data, we must first reduce the prophetic years, which are undoubtedly composed of 360 days, to the solar years in which our chronology is reckoned. We thus find that the grand prophetic term of 2300 years is approximately equivalent to 2267 calendar years. In like manner, the other great prophetic term, of 1260 years—the duration of Anti-Christ—is reduced to calendar years 1242.

This, then, is the time when the Kingdom of God shall come: 2267 years after 171 B.C. Deducting the 171 prechristian years, there are 2096 years of the Christian era, after which, or at A.D. 2096, “the sanctuary shall be cleansed”—momentous consummation! What sanctuary? and from what cleansed? No other defiled sanctuary possible except the Church of Christ; no other defilement anti-typical to the impious sacrilege of Antiochus, unless the exaltation of an Anti-Christ to the seat of Christ in his Church, and the enforcement of idolatrous worship in the Church by cruel persecutions and military power, as Antiochus enforced the worship of his own image as Jupiter, in the temple of God at Jerusalem, by wholesale slaughter of all who refused to do it homage. To identify some power, sprung from the stump of Imperial Rome, that has done such things in the Church of God, is to identify beyond the possibility of mistake, the anti-type of Antiochus, as well as the event that shall come at 2267 years after his original rise. Furthermore, since the duration of Anti-Christ is defined in repeated prophecies by the famous term of 1260 prophetic or 1242 calendar years, the point of time 1242 years prior to A.D. 2096—A.D. 854—would have been the point where the *impersonal* monster’s term began, and would challenge the exegete to identify that beginning at that time, from the records of history; provided, that

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is, that the cleansing of the sanctuary is to be simultaneous with the fall of the Anti-Christ. But this the prophecy does not indicate; and there is even a natural improbability that the cleansing of the sanctuary should be effected in the same hour with that tremendous and bloody revolution, described in the 19th of the Apocalypse as making way for it. Besides the Anti-Christ's term of 1242 years, two other and longer terms to follow his rise are given in Daniel xii:11,12; one or both of which may be included within the A.D. 2096, and thus set back the date we have to verify, by 30 or possibly 75 years before 854. To the question, How long shall it be to the end of these wonders, the answer is given, that it shall be a time, times, and a half and (*plus*) when he shall have accomplished to scatter the power of the holy people:" that is, the end, (or an end), shall come after the completion of the Anti-Christ's allotted term of ascendancy and his tremendous overthrow: but whether that overthrow will be at the same moment with the cleansing of the sanctuary, is not stated, but is left in its natural improbability; while two other terms in succession are given for events farther on that are not specified. These terms make up 1290 and 1335 days (years)—about equivalent to 1272 and 1316 calendar years, respectively—from the same starting point, the beginning of the Anti-Christ, and one or the other of them, presumably, to the same terminal date, the cleansing of the sanctuary, at about 2096 A.D. In Dan. xii:11 it is said that from the (anti-typical) "time that the daily sacrifice shall be taken away and the abomination that maketh desolate set up, there shall be a thousand, two hundred and ninety days" (1272 calendar years)—which may mark the true event meant by the cleansing of the sanctuary, and so fix the date of Anti-Christ's rise 1272 years earlier, i. e., at A.D. 824 of the current calendar. But, again, in the next verse is added, with remarkable significance and emphasis: "Blessed is he that waiteth and cometh unto the thousand and three hundred and five and thirty days" (nearly 1316½ calendar years): which suggests as the peculiar blessedness of that day, the clear establishment of the millennial kingdom of Christ on the earth; which also may be, perhaps, the true consummation symbolized by the cleansing of the sanctuary; throwing back the date of the Anti-Christ's rise to 780 A. D. So that we have three possibilities for the historical date to be identified. The rise of the Anti-Christ may have been, so far as the prophecy determines it, either about 854, or 824, or 780, A.D.

The latter of these dates seems to approximate most to probability. It is nearly central to the period—the latter half of the eighth century—during which was consummated the gradual transition of the Western Church from the spiritual kingdom of Christ to the temporal-ecclesiastical papacy of Rome. The temporary sway of the Eastern emperors in Italy (constituting the brief intermediate kingdom represented by the seventh head of the Apocalyptic Beast, after the sixth head or Roman empire proper had suffered its mortal wound) had now been extinguished, and with it the last

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resistance to the establishment of image-worship in the Western Church; and the seat of that sway and of that resistance—the so-called Exarchate of Ravenna—had been transferred, by the arms and gift of Pepin, to the pope of Rome, as a temporal kingdom, in 754. From that date the alliance of the Roman Church with the Carlovingian dynasty, in the violent conflicts of the time, had thickened, even to solidarity at last under the name of “The Holy Roman Empire,” when in A.D. 800 Pope Leo III crowned Charlemagne and paid homage to him as Emperor at Rome.

While the minor ambiguities that obscure for us alike the true typical crises intended by the prophecy and the precise chronological reckoning, forbid an exact determination of the beginning or end of the “2300 days” or of the “time, times and a half;” still enough is clear, from comparison of the broad outlines of prophecy and history, to identify the Anti-Christ and the approximate dates of his rise and his end and of the opening millennial glory. Of these momentous dates the most we can say is that there will be those living in the twenty-first century who will see at least the downfall of Babylon foretold in Revelation xvii, xviii, and if not the end, the beginning of the end, of the present evil æon.

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There are curiously interesting coincidences, not yet noticed, to confirm the probability that the thing symbolized by the taking away of the daily sacrifice and the setting up of the abomination that maketh desolate was, as we have suggested, the substitution of human authority (whether military, imperial, or ecclesiastical) for the sole rule of Christ and the Word of God, in the Church: the Anti-Christ being thus understood as a comprehensive symbol of that radical principle of all idolatry in the Church, and his tremendous catastrophe as involving all Christendom so far as infected with spiritual idolatry (which is spiritual harlotry), in its varied forms.

The coincidences referred to are found in a historical identification of the significant divisions in which the Anti-Christ’s term is usually stated, as “a *time, times, and half a time*,” whereas the equivalent term of suffering under him for the true Church is never thus divided, but is invariably lumped, either as forty and two months or a thousand and two hundred and three score days. These significant divisions, therefore, seem to indicate certain critical junctures peculiar to the fortunes of the Anti-Christ, which may assist in ascertaining both his nature and his identity. Accordingly, we find that a comparison of these divisions of time with the great historical crises of the temporal power of the Popes, lends additional probability to the belief that prophecy finds in the Roman Anti-Christ or six-eighth head of the Imperial Beast, simply a primal and pre-eminent type of anthropolatry, or homodeification, in the Church of Christ, wherever it may be found.

Starting from the half-century in which the temporal power was planted and consummated, the first “time”—360 days, or



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355 calendar years—brings us into the twelfth century, in which occurred two great crises of opposite character in the contest of the popes for empire over the kingdoms of Christendom. From the very beginning of that century, the crusades (says Fisher) gave the popes the opportunity to come forward as the leaders of Christendom and to turn to their own account the religious enthusiasm which then spread as a fire over Europe. It was in that century that the papal power may be said to have culminated, in its successful struggle with the German empire. At the same time, however, both these advantages indirectly reacted against the temporal power of the papacy, establishing the conditions of immediate revolt and ultimate overthrow. Both the crusades and the triumph over the secular power served to a fuller awakening and combination of hostile political forces and popular literature, whereby the culmination of the temporal power became also the crisis of its fate, insuring the Reformation, and the ultimate loss of Rome itself. The greater part of literature in the Middle Ages, says Hallam, at least from the twelfth century, may be considered as artillery levelled against the clergy. Another critical event also occurred in the midst of that memorable century. Exactly at a “time” from the formal establishment of the “Holy Roman Empire” by Leo III, A.D. 800, arose the line of Plantagenet, (1154) destined long to dispute, and finally, in the last of its branches to annihilate, the papal power in England and by consequence in America and great portions of the other continents. Another “time” brings in not only Henry VIII and the English (political) Reformation, but the very hour of the opening of the Bible to Martin Luther, and also the discovery of America, perhaps the most critical initiative for religious and civil liberty since the Birth of Christ. The second prophetic division, the “times” (counting again from A.D. 800) reaches close to A.D. 1870, when the audacious assertion of papal infallibility and the extinction of the temporal power of the papacy took place at once. The culmination of blasphemy and the commencement of that destruction of the “Harlot” by the Ten Horns of the Beast, foretold in Revelation xvii, synchronize at A.D. 1870 and afford the most plausible coincidence for a date mark that we have discovered in the history. The rest is yet prophecy; and if this last date mark be true, that earth-shaking cataclysm of fire and blood, that great unprecedented Tribulation, so often shadowed forth in lurid flames of prophecy from Isaiah, Jeremiah, Zechariah and Malachi, to Jesus and Apocalyptic John, cannot now be distant more than 150 years, when at A.D. 2047 the final “half time” allotted to the existence of the great abomination of church anthropolatry, in its all-pervading and all-corrupting ramifications, will expire.

It is noticeable that each of the periods indicated by these prophetic divisions of time appears to have been signalized by a twofold crisis in papal history, at once of more audacious usurpation and of more decisive calamity. What last and most desperate

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measure of all will that power put forth to fit its final judgment? The Revelation (xvi:13) wraps the answer in the mystery of the three unclean spirits like frogs, coming, respectively, out of the mouths of the Beast, of the Dragon who enthroned him, and of the False Prophet who wrought miracles and procured divine honors for him; spirits of demons, working signs, which go forth unto the kings of the whole world to gather them together to the battle of that great day of God Almighty. Whatever may be the means and method of their mission, it is explicit that some abhorrent doctrine or influence, backed by the supernatural pretensions and "signs" of the triune Roman Anti-Christ, is to embroil the kingdoms of the world in a conflict vast and tremendous as the immense armies and engines of destruction now preparing suggest; of which the issues will be the fall of governments ("the cities of the nations fell"), and the engulfing of all false Christianity in a sea of blood and fire, to be surmounted by the new millennial order of the heaven-descended Christ and Universal King.

In closing this study of prophetic times, let us remind ourselves again, and ever, of the ambiguities in our data still observable, or possibly unobserved, from which our inferential dates derive inexactness, even though our interpretation of the prophetic scheme be in general correct. Various occasions of significance in the history of the papacy, for instance, have been fixed upon by different expositors as true prophetic crises establishing dates, and some of these may share degrees of probability still, where history has not already confuted them in their ultimate issues. There is, indeed, little doubt that prophetic terms in some cases really have several different starting points with corresponding points of fulfilment, all indicated by the same formula which is equally fulfilled by each in a separate but consistent sense of its own. Such ambiguities certainly blurred the prophetic date of the first Advent, and served then, as they may serve again, to obscure for human calculation "the day and hour" which it is forbidden for man to know. It is conceivable that the three beginnings and endings of the Anti-Christ, for instance, which we have found possible under the prophetic data, might be all approximately correct alike, only fitting different phases or stages of establishment and of destruction; so that the intermediate crises of the history also may be thrice repeated in different forms easily recognized by due historic insight. Not that I think this probable, in view of the argument already presented: it is only used as illustration; not so plausible, by far, as the supposition that either of the disfavored dates, or some other unthought-of, might prove the true one. In short, it is not possible to be dogmatical in detail; but I find it not difficult to form an opinion, such as I have given, with but an unimportant margin of indefiniteness. Among the unsettled questions by which the borders of the prophetic times are fringed and shaded, this which has not been mentioned arises: Are the intercalated years of jubilee which formed a part of the Hebrew

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notation of centuries, to be intercalated also in the terms of 2300, 1260, 1290, and 1335, years, which are given us as data for prophetic chronology? This may not be probable, but if possible, it might set the dates we have calculated farther back or farther forward, by half a century, (more or less), depending on the question whether the intercalation must be made upon the numbers given, or is already contained in them. Another ambiguity may be imagined by supposing that some of the periods given might have been reckoned roundly by entire jubilee terms alone, disregarding fractions of them, in the manner of the Hebrew counting of days, which would make three days out of any number of hours exceeding twenty-four, if divided by two nights. All these, with possibly further sources of ambiguity, serve to impart a modest elasticity to our prognostications, without impairing their substantial value, and to prevent the rash exclusion of alternatives that may have some recommendations; such as, for instance, the theory of symmetrical millenniums, which might (or might not) require the coming of Christ in his kingdom to be earlier than the calendar year 2096, which designates provisionally the apparent date of prophecy; and which might be consistent, or might be modified to consistency, with the theory, under a computation corrected in some of the uncertain elements noted.

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## THE APOCALYPSE OF THE APOCALYPSE.

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### REVELATION xiii (xii: 17 INCLUDED.)

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And the Dragon waxed wroth with the Woman, and went away to make war with the rest [or remnant] of her Seed, who keep the commandments of God, and have the testimony of Jesus;

Not consecutive to the last-preceding facts, but a return and fresh departure, to resume in fuller and clearer imagery the prophecy of the Exile just foreshadowed. The verse belongs to chapter xiii. Whether we adopt in translation “the rest” or “the remnant” of her Seed, may depend on the choice between a reference in the words to Christ, her Seed *par eminence* (‘the rest’ meaning his spiritual brethren), or a different allusion, to the ever-emphasized “remnant” or minority, who are the seed of ultimate redemption.

How Satanic craft will now rise to the situation and once more seem to match the Archangel—with the Antichrist—will appear in the passage following:

and he set himself upon the sand of the sea.

The sea (Mediterranean) represents the alien world, then the Roman empire; as in xvii the same symbol appears in the phrase “many waters;” explained by the interpreting Angel to mean “peoples and multitudes and nations and tongues;” truly a speaking symbol. The after context here, as well as that in xvii, shows that the point on the sand which the Dragon chose for his station was the central one; no other than the metropolis Rome, “that great city that reigneth over the kings of the earth;” identified (xvii) at once with the Harlot and with “the Beast that carrieth her, which hath the seven heads and the ten horns;” and which is here about to make its first visible appearance



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in the Apocalypse, “rising up out of the sea:” that is, as the product or outcome of all the kingdoms of this world.

And I saw a beast rising up out of the sea, having seven heads and ten horns, and on his horns ten diadems, and names of blasphemy on his heads.

The Dragon, who had been until now both prince and god of this world, and wore, before the Martyrs’ victory, the kingly diadems upon his heads (xii. 3), now discrowned surrenders the insignia of royalty to the temporal powers, which no longer acknowledge him as a god. So the ten horns wear the diadems, while the Beast of Imperial Rome, physically slain but spiritually resurrected (xiii.3), receives from the Dragon (xiii: 2) the Dragon’s own spiritual throne and power, under new pretences—“names of blasphemy” or blasphemous titles, such as Vicar of Christ, etc. It is the ancient Beast of Daniel’s vision, in the fullness of its accumulated pagan elements as shown by its symbolical parts (xiii. 1, 2), in the culminated might of the Fourth Empire, and in the demoniacal substance of its original constitution; wearing the seven representative heads of its ethnic constituency inscribed, as one, with the new title of spiritual supremacy now substituted for the Imperial Name that had been “wounded unto death” (xiii.3). It is impossible to evade the identification of this death-wounded and revived Satanic Power with the “Little horn” of the Fourth Beast and of the Greek He-goat of Daniel’s visions, both of which typically spring out of the same imperial emblems at the same period of their history, with the same characteristics and conduct, with the same duration to a day, and with the same tremendous destruction at the Presence of the Lord: even “That Wicked, whom the Lord shall consume with the Spirit of his mouth and shall destroy with the brightness of his Presence [*parousia*] . . . the Man of Sin and Son of Perdition, that opposeth and exalteth himself above all that is called God or object of worship, so that he sitteth in the temple of God, setting himself forth as God” (2 The. xi:4, 8). This is Antichrist: not the *anti* of popular usage, signifying direct opposition, but *anti* in its primary sense, as used by Paul in the word *antikeimenos*, set over-against (rendered “opposeth” in the above quotation), making the name Antichrist mean properly, a rival, or Opposition Christ.

But we are authoritatively directed in the interpretation of this much-debated symbol, by the Angel of the Seventh Bowl, whose exposition occupies the 17th chapter. “The seven heads,” he says, “are seven mountains where the Woman sitteth upon them, and are seven kings [empires]: the five are fallen: the one is: the other is not yet come, and when he cometh he must continue [for] a little: and the Beast that was and is not is himself both an eighth and is one of the seven. And the ten horns which thou sawest are ten kings which have not yet received kingship, but receive authority as kings one hour with the Beast.” The absolute literalization of the version as here given, renders it more luminous in some respects. But it is necessary to take in also the fuller description heretofore given of the Beast as compared in features and history with the beasts of Daniel, of which he is so evidently a conglomeration and complement, in order to a full and harmonious interpretation of the mixed symbols.

And the Beast which I saw was like unto a leopard;

The Grecian symbol of Daniel vii: identified also, as we have seen, with the Goat symbol of the same Power, Dan. viii: the goat being the emblem of false disciples and apostates, as in the parables of our Lord and the prophecies. “I judge between the rams and the he-goats.

My anger was kindled against the [false] shepherds, and I punished the goats.” . . . “He shall set the sheep on his right hand, but the goats on the left.” This general form of the complex Beast, therefore, not only embodies in it the third of Daniel’s original types,

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with the others, but also, and with a refined historical discrimination, identifies it with the Greek type in culture, as a continuing and characterizing, even dominant, element: at the same time binding again together as one, in the Apocalyptic Beast, the two "little horn" types of Antichrist.

and his feet were as the feet of a bear [Medo-Persian symbol], and his mouth as the mouth of a lion [Babylonian].

Himself standing in the position of the Roman or Fourth Beast, by his sixth head which is explained by the Angel (xvii. 10) as the empire existing at the time of the vision, and so representing the ultimate World Power in which all the kingdom of Satan is summed up from the beginning of the world for final destruction.

And the Dragon gave him his own power and throne, and great authority.

"The Prince of this world cometh, and hath nothing in me" (Jn. 14). "I know thy works, and where thou dwellest, where Satan's throne is." (Rev. ii: 13.)

The transfer of the Dragon's power, throne and great authority—obviously of a spiritual nature—to the Beast, assures us of the spiritual nature of the Power with which we have to do in this symbol, in connection with the brute force which is still inherent in the Beast through his ten crowned horns notwithstanding that the diadems on his *heads* now give place to blasphemous titles of divine authority: and we are absolutely shut up to one patent antitype without an alternative in history, for the identification of the thing represented in this vision. Unless that thing is the Church of Rome, with its temporal-spiritual power, the vision is meaningless, unrelated to anything whatever in the realm of fact, and all its sublime circumstance and pretension are but a sublime phantasm.

The spiritual transformation involved in this re-arrangement of Satan's plans follows immediately in the next verse.

And I saw one of his heads as it were slain [lit. throat-cut to death]: and his wound of death was healed; and the whole world wondered after the Beast: that is, accepted the "wonder" or miracle as a sign of divine power, the ground of the idolatrous homage following:

and they worshipped the Dragon because he gave the authority to the Beast; and they worshipped the Beast, saying, Who is like unto the Beast? and who is able to make war with him?

Distinctly informed as we are by the Angel in the 17th chapter, that the head that was slain was the sixth head, and at the date of the vision the existing empire, and that by its revival it was to become also the eighth and ultimate head of "the Beast that was and is not, and yet is"—the imperial-spiritual Power enthroned by the Dragon over the whole earth—what clear and candid mind, without prejudice or favor, can fail to recognize in this imagery the fall of the Roman Empire and its resuscitation as a spiritual Power wielding through its ten horns or spiritually-subject kingdoms a dominion more absolute, more nearly that of a god, than Roman emperors ever dreamed? So plain and unambiguous is the description, that one is tempted to suppose that those who can evade its application either hold the inerrancy of prophecy with a mental reservation, if at all, or else are more blassed by an amiable desire to be nice to their neighbors "of the Roman obedience" than controlled by devout or critical consistency.

And yet, after all, great and good men have lived and died in the belief that the victory over the powers of hell that was won by Christ and his Martyrs "through the Blood of the Lamb and the word of their Testimony, and they loved not their lives even unto death" was a victory of angels in heaven before the world was made, over a rebel

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host of their fellow angels whom they drove out of the abode of the blessed by force and arms! And the same great men, caught by the indifferent term “False Prophet” in Rev. xix. 20, unhesitatingly and unwaveringly take for granted that the second beast, that exercised all the power of the First Beast in his presence, and wrought miracles before that Beast, and had an image made to that Beast, and caused all that would not worship that Beast and his image to be killed, must mean the fierce iconoclast Mahomet, who from the first ravaged the kingdom of the Beast with fire and sword, and stripped him of half of his dominions to this day! With such examples in view, what vagaries must we not respect as seriously and sincerely pursued by our honest neighbors and their learned guides?

And there was given unto him a mouth speaking great things, even blasphemies.

Great things, i. e. boastings, of divine authority and attributes; corresponding to the “names of blasphemy” or blasphemous titles. For thou hast said in thy heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will also sit upon the Mount of the Congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High (Is. 14:13). Because thy heart is lifted up, and thou hast said, I am a god, I sit in the seat of God in the midst of [between] the seas; yet thou art a man, and not God, though thou set thy heart as the heart of God. . . . thou shalt be a man and no god, in the hand of him that slayeth thee (Eze. 28: 2). Who opposeth and exalteth himself above all that is called God or an object of worship, so that he sitteth in the temple of God, setting himself forth as God. . . . whose presence is after the inworking of Satan with all power and signs and lying wonders (2 Th. 2: 4, 9).

And there was given him authority to operate throughout forty and two months.

A period of time to be borne in mind as the identifying sign of one and the same subject in all the symbols of Christ's latter-day foe and conflict.

And he opened his mouth unto blasphemy towards God, to blaspheme his name and his tabernacle that tabernacle in the heaven.

Inattention here again to the distinctive usage of the singular *ouranos* vitiates our versions and deprives us of the true sense of the vision. This is a spectacle before the eyes of the seer, of which the tabernacle of the testimony, or temporary mundane seat of the Divine self-revelation, reproduced in tableau on the sky, forms a part. The counter-part is a tableau of the Beast on the earth, seen opening his mouth in blasphemy towards (*pros*) the true Name and Tabernacle of God displayed above (“that *tabernacle* in the heaven”); impiously assuming to himself that Divine “Name” (authority) and claiming the sacred seat of the Divine Oracle and Presence thus visibly symbolized by the exhibit of the ancient Tabernacle. To the blasphemous inscribed titles is thus added a blasphemous vocal parallel. Barely to allude to such things is enough to call up in every mind the unique and notorious pretensions of the spiritual emperor at Rome.

Is not here, perhaps, the much-debated “blasphemy of the Holy Ghost” (Mt. 12:31), which shall be relentlessly punished on such organic body as shall, like the Jewish hierarchy to which the saying was applied, pronounce against His manifest operation, or like the Roman Antichrist falsely personate his authority?

And it was given him to make war with the saints and to overcome them, and there was given him authority over every race and people and tongue and nation.

Two more of those distinctive identifying marks of the one substance under the various symbols in latter-day prophecy, as already noted.



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We translate *phulē* (race) in accordance with its generic sense as a derivative from *phuō* (to grow), and also in accordance with the rational demand for some distinct meaning as a reason for its use in addition to the other terms with which it is in apposition. Thus, we have a description comprehending (1) *phulai*, the races of men: (2) *laoi*, the peoples, or aggregations of men: (3) *glossai*, the “tongues” or users of any and every language spoken by men: and (4) *ethnoi*, the nations, or organic units and powers of the world. It is impossible for the historian, whatever may be his desire, to identify with this description of universal and spiritual power any fact of John’s time or of after time, except the empire of pagan Rome then and the empire of pagan Rome’s spiritual and quasi-Christian successor since then. On the other hand, it would be equally impossible, for the most gifted historian, to describe more exactly with the like number of words the actual sway of the popes of Rome, or, for recognition by impartial readers of history, the actual record of that persecuting power.

And all that dwell on the earth shall worship him, [every one] whose name hath not been written from the foundation of the world in the Book-of-the-Life of the Sacrificed Lamb.

All doctrinal prejudice apart, two contextual evidences conspire to dictate the above version of the otherwise ambiguous Greek: (1) the parallel passage in xvii. 8, which admits of no other construction (“written on the Book of Life from the foundation of the world”); and (2), the tense of “hath been written,” which favors, though it may not require absolutely, a connection of the verb with the past date of “the foundation of the world.” How far this text harmonizes with the other scriptures may appear from the following passages:

In this rejoice not, that the spirits are subject unto you; but rather rejoice because your names are written in heaven. Lu. x:20.

In hope of eternal life, which God who cannot lie promised before the world began. Tit. 1:2.

All that the Father giveth me shall come to me; No man can come to me except the Father who hath sent me draw him. Jn. vi:37, 44.

Ye have not chosen me, but I have chosen you. (Jn. xv:16.) As many as were ordained to eternal life believed. (Ac. xiii:48.)

Knowing, brethren beloved, your election of God. (1 Th. 1:4.) Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ. (1 Pe. 1:2.)

Because God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth, whereunto he called you by our gospel. (2 Th. ii:14.) In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. (Ep. i:11).

According as he hath chosen us in him before the foundation of the world, . . . having predestinated us unto the adoption of children through Jesus Christ unto himself, according to the good pleasure of his will. (Ep. 1:4.)

For whom he did foreknow he also did predestinate to be conformed to the image of his Son. . . . Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified. (Ro. viii:29.)

Who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began. (2 Tm. 1:9.)

Even so then at this present time there is a remnant according to the election of grace. . . . Israel hath not obtained that which he seeketh after, but the election hath obtained it, and the rest were blinded. (Ro. xi:5,7.)

That he might make known the riches of his glory on the vessels of mercy which he had afore prepared unto glory. (Ro. ix:23.)

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*The American Mission to the Jews.*

“THE AMERICAN MISSION TO THE JEWS”

AT NO. 424 GRAND STREET, NEW YORK.

*To its Friends and Patrons:*

I am given to understand that the above title, which has of late years continued in place over the door of the “Warszawiak” Mission as its traditional designation merely, may soon become once more its permanent corporate title. Now that peace has at last been restored by the final suppression of a malignant and obstinate persecution, I rejoice to hear that what I have incessantly labored for since I took up this work, will soon be accomplished in the reorganization of the Mission as a continuing body corporate, under the original charter, and under the direction of the same Board, substantially as before; except for the deplorable absence of Rev. Dr. John Hall, deceased, whose place as president is filled by Rev. Dr. David James Burrell, lately Vice President.

These directors, among whom remain Elders Samuel B. Schieffelin, William Campbell and Robert Beggs, of the Fifth Avenue Presbyterian Church, Constant A. Andrews, and others, of the original Board, as well as new members proposed; resolved themselves, as I understand, into a Provisional Advisory Committee of Re-organization, with a view to arranging as early as possible to resume as a corporation full charge of the work under Mr. Warszawiak. The relief I have long entreated, from the uncongenial business cares and from the inappropriate personal responsibility devolved upon me in the absence of any organization, now comes in the appointment of Rev. Dr. James G. Patterson as Treasurer, with my hearty and grateful concurrence and by the express desire of Mr. Warszawiak. His address is 314 W. 113th St., New York.

Under such auspices I feel justified in leaving the Mission for which I have unwillingly borne the responsibility for nearly three years; assured that the donors who have made me their Treasurer for purposes expressed by them will absolve me from further responsibility save to transfer to Rev. Dr. Patterson, (whom they well know) any moneys coming into my hands for like purposes, from this date. I have paid up the Mission rent to September 15th next, with the special gifts for that purpose (\$850), thus discharging that trust. The bills for light, heat, keeping, etc., I have paid to this date, and no bills are left to be presented to the new treasurer, so far.

Your retiring treasurer,

WM. COWPER CONANT.

466 West 151st Street, New York, June 13, 1900.

# “Salvation.”

## Evangelization of The Jews

*The Cardinal Issue of the Coming Century.*

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MONTHLY LETTER BY H. W.

July, 1900.

DEAR CHRISTIAN FRIENDS:

Now that our troubles with the Church courts are over, after a three-years struggle against overwhelming financial and social forces, ended in the last General Assembly, at St. Louis, by their *third*, and final, defeat, we verily believe that all has been for the best, both for chastening and strengthening in the service to which we are appointed.

### A NEW BOARD AND TREASURER.

A happy outcome from these trials is the revival of the old Board of “The American Mission to the Jews,” who now find safe ground on which to stand as sponsors for the work, and have appointed Rev. James G. Patterson, D.D. as their secretary and treasurer, with the following gentlemen as an advisory committee, for the Mission in Grand Street;

REV. DAVID JAMES BURRELL, D.D.

REV. JAMES G. PATTERSON, D.D.

SAMUEL B. SCHIEFFELIN, Esq.

WILLIAM CAMPBELL, Esq.

ROBERT BEGGS, Esq.

CONSTANT A. ANDREWS, Esq.

A NUMBER of other ministers and Christian laymen will be added to the Committee, and eventually to the Corporation. A committee of this Board called, June 13th, on Brother Conant, who has acted as temporary treasurer for two to three years, to thank him for his labors, and relieve him from them, by the resolution of the Board. I have no words to express our heartfelt gratitude to this dear brother, who acted so nobly *at the right time*, and made such sacrifices to sustain the Lord's work in Israel when Satan seemed about to make an end of it. We believe that in what he has spent he has laid up in heaven a treasure greater than all the millionaires on earth have invested here. May God grant him His choicest blessing, happiness and peace that passeth knowledge, prolong his useful life for many years to come, and continue it “unto life everlasting.”



# "Salvation."

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Monthly Letter by H. W.

## THE NEW TREASURER.

Rev. James G. Patterson, D.D., now secretary and treasurer of the Provisional Board, needs no further introduction to the readers of "SALVATION" and The Jewish Christian, than he has already received in its pages. They may like also to know that he has been prominent in the Presbyterian Ministry here and in other cities for more than thirty years, as a staunch though liberal conservative in theology, and having in addition an energetic business character, is well equipped for the important work expected of him in restoring the financial status of the mission by presenting its claims to the Churches and organizing auxiliaries in every place, such as in some cases have lent important aid in the past, and we trust will be greatly extended in the future. He is intimately acquainted with the work itself by personal and active attendance upon it in the Grand street meetings, and can testify from no uncertain or second-hand impressions of the wonders God hath wrought there during all this period of conflict, weakness and distress. In the painful struggle which he has carried successfully through the four ascending judicatories of the Presbyterian Church, he has made a great reputation, not only as an ecclesiastical lawyer of extraordinary ability and learning, but better still, as a 'counsel' and friend, of indomitable tenacity and unflinching self-sacrifice.

In bespeaking a new and vigorous rally of all our friends to insure Dr. Patterson success in the new and still arduous undertaking into which he has now thrown himself as bravely as before, I would especially commend to them the fundamental necessity of punctual rent for the mission hall, so long as we must wait for a more capacious and suitable place for its overflowing Jewish congregations. Those who like to know exactly what becomes of their money, can place it *there* securely and exclusively, by the hand of Dr. Patterson, if they so prefer, or in any other specified branch of the finances. In this way over \$850 were placed in trust with the late treasurer, for the year 1900, and before resigning his office he had paid up the rent of the year for eight and a half months, to the middle of September next, on behalf of those who had designated their gifts for that purpose. Dr. Patterson will do the same for future 'rent-payers.' His address is No. 314 West 113th street, New York City.

## THE MEETINGS IN GRAND STREET.

The daily services have been reduced to five a week, for the sum-

# "Salvation."

"The Whole Truth" in Two Words.

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mer season, but will not take any 'vacation,' if strength be given, as we hope and trust, to continue the work without it, though very short-handed in point of assistance, Mr. Spievacque having left the mission for his own in Brooklyn. Much needed repairs have been made within the last week, and we fondly think our humble meeting-place the loveliest spot in all New York—only several times too small for the Jews that crowd to hear the Gospel there. God be thanked for all that He has done and is doing for these people, and may we and you "see greater things than these," ere long. Brethren, pray for us.

Faithfully yours in His service,  
HERMANN WARSZAWIAK.

117 Second Avenue, New York.

## AS IT LOOKS IN ENGLAND.

"In response to various enquiries, [says the *Friend of Israel*] we are glad to announce that the Presbyterian Church at New York, to which Mr. Warszawiak belonged, has 'restored him to the communion of the Church as a member in good and regular standing.'

"Some time ago, a pamphlet entitled '*The Whole Truth in the Case of Hermann Warszawiak*' was published by Mr. W. C. Conant, in which answers were made to the various charges made against him. The gist of this pamphlet mainly goes to show, that while there was ample evidence to disprove the charge of gambling, there had been an undoubted misappropriation of the funds subscribed towards the building of 'Christ's Synagogue,' and that a great part of certain moneys invested by two ladies for furthering the work among the Jews, had been lost in the efforts made to start industrial relief work for poor Jews."

The kindly Editor's notion of the 'gist' of the pamphlet referred to, goes to show how difficult it is to get a fact of some complexity into the public consciousness. The 'gist' of it really went to prove that the Christ's Synagogue Fund had been mainly set apart for that purpose by Mr. Warszawiak himself, and was eventually 'misappropriated' by him to the purpose of saving Synagogue, Mission, and all from being swept forever out of existence by "the flood which the Dragon cast out of his mouth" (Rev. xii:16) in 1897. Hence it follows that in spite of the Dragon there is today in New York a 'Christ's Synagogue' almost daily crowded with Jewish hearers of the Gospel.

Also: "that a great part of certain moneys invested by two ladies" (probably meaning one double lady) simply for industrial relief to poor Jewish Christians, had been lost in efforts to start such work.

# “Salvation.”

224 *Christian Work for the Jews in New York.*

## JEWISH BIBLE WINDOW MISSIONS.

The interest of Christians in the salvation of Israel is partly latent in humble private efforts like these, which, like the Master, neither strive nor cry nor cause their voice to be heard in the streets. While strong public demonstrations—too strong, if possible, to be overturned by mobs—are necessary to keep in all men's sight the indomitable persistence of the Gospel towards Jews and Gentiles; still, there are advantages peculiar to quiet unaggressive modes of influence, on which neither Jewish nor Gentile hostility can hang a cavil or find a pretext for violence. Such is the Bible Window Mission which we rejoice to see opened at No. 134 Ludlow st., New York, by Mr. T. F. Wurts, of 518 South st., Philadelphia, whose plan is to secure a store in the principal Jewish thoroughfare of a city, and make the window attractive with open Bibles and Texts and Scripture Rolls in all the languages used by the passers-by, turning a fresh page every day. The attendant invites inquirers into the store and explains the nature of the goods exhibited in the window. Bibles or New Testaments or tracts in the several languages, are given to those who appreciate them: and the store may be used as a reading or writing room, or for meditating upon the Scripture that shines from the walls.

Similar Bible Windows have been opened in eighteen places, in thirteen cities; where about 60,000 copies of parts of Jewish Scripture have been freely distributed, during sixteen months. Twenty willing clerks have served these stores; no one receiving salary or stipend; but God has supplied all their needs.

Mr. T. F. Wurts is General Superintendent. Miss M. A. Cole, Miss M. Miender and Miss C. Meines are the local workers. Miss Cole informs us that she and her friends have been visiting Jewish homes for about three years nearly every day, and they have distributed six thousand tracts and a great number of New Testaments and portions of the Scriptures.

“Our confidence is in the Word of God; our strength is in the power of His might. Strictly non-sectarian, we unite with all evangelical churches in belief in the Trinity, in ‘eternal life through Jesus Christ our Lord,’ and that all who ‘obey not the Gospel of our Lord Jesus Christ’ will suffer ‘the punishment of eternal fire’ and that ‘This same Jesus, which is taken up from you into heaven, shall so come.’ ‘For the Lord Himself shall descend from heaven.’”



# “Salvation.”

*New Christian Hebrew Literature.*

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## “THE PEOPLE, THE LAND, AND THE BOOK.”

The first (June) number of this new quarterly appears in good style, with much promise of instruction and entertainment for all who feel interested to know more of the wonderful “people, land and book,” from the true standpoint, that of Hebrew faith in the Hebrew King of kings, and in His covenant with them from everlasting to everlasting. Familiar as the subject of the Jew has been, like household words, to all Christian generations, there are no other people within the bounds of civilization so little known and understood. The Jews are to most Christians a mystery; whether a subject of absurd rumors and traditions, a mere type of sharp dealing and secret wealth, or a caste outside of mankind, concerning whom it were both difficult and profitless to inquire; isolated impenetrably, as they are, by the common consent of themselves and of all without their pale.

Hence, the service of this kind of periodical may be regarded as timely and needful, as well as unique, occupying a place unfilled hitherto in popular Christian reading, and promising the publisher a productive sphere of enterprise. The list of principal titles in the opening number “seconds the motion.” (1) The Everlasting Nation, by Adolph Saphir, M.A., D.D., of England; (2) The Authenticity of the Pentateuch, by Rev. J. Helmuth, D.D., Bishop of Huron, Canada; (3) The Suffering Messiah in the Old Testament, by Rev. Joseph Dunn Burrill, M.A., Brooklyn, N. Y.; (4) Rabbinical Preaching, by Rev. H. Friedlaender, of England; (5) Zionism, by Rev. Professor Cornelius Walker, D.D., of the Theological Seminary of Virginia; (6) Meis Ezofovitch, a Polish-Jewish tale of history, customs and character, by Eliza Orzesko, translated by Iza Young, and illustrated with spirited engravings; (7) Editorial articles on the Unchristian Attitude of the Church towards the Jews; “Jewish Converts, Perverts, and Dissenters;” (8) Yiddish Literature in the 19th Century, with specimens of poetry in Yiddish and translation. All these contents, except the articles by Dr. Burrell and Dr. Walker, are, with the modestly reserved Editor and projector, by Hebrew Christians. Subscription One Dollar a year. Address: “The People, The Land and The Book” Publishing Company, 922 Fulton street, Brooklyn, N. Y.

# “Salvation.”

236 *What has been Received and Spent in 3 Years.*

## LAST FINANCIAL REPORT

FROM WM. COWPER CONANT, RETIRING TREASURER,  
WARSAWIAK MISSION.

### *Disbursements.*

CONSOLIDATED STATEMENT, SEPTEMBER 1, 1897, TO JUNE 13, 1900.  
[32½ months; Extended 3 months (to Sept. 15, 1900) as to payment of Rent.]

#### For Protection and Defence:

Paid Madame Nicolas of Italy,	\$650.00
“ Typewriter’s bill,	47.00
“ Advertising bill,	49.75
“ on False Damage Claim of Jew,	15.00
“ Legal Expenses,	250.00
“ Ecclesiastical Defense	323.29
“ for trip to Europe, H. W. Nov. 1897,	300.00

\$1635.04

Mission Rent to Sept. 15, 1900 (\$100. per month),	3550.00
H. Warszawiak,	2348.96
Missionary Assistants	703.40
Janitor and Janitor sundries	454.10
Organist,	43.50
Furniture and Repairs,	56.70
Fuel and Light,	143.61
Printing, Stationery, Postage, and Exchange,	276.43
Books,	15.50
Advertising,	10.20
Charities,	121.66
Sundries,	9.47
“ per H. W., January and February, 1900,	60.00

**Total** \$9,928.57

Total moneys received, as per full and final detailed report rendered each donor privately, to this date.....	\$5681.03
Per W. C. C.....	4247.54

**Total** \$9,928 57

NOTE.—The account of donations to Sept. 30, 1898, as originally printed in “The Whole Truth,” and carried forward in quarterly reports since then, is corrected in the present report, by eliminating three items which by some accident were misplaced in the column of receipts and credited to H. W., whereas they were paid by the Treasurer; viz: Typewriting (old bill), \$47.00; Advertising (old bill), \$49.75; legal services, \$50.00. Also, by eliminating from same column \$2096.75 credited to H. W. for a sale of furniture which has never been called for but remains under a chattel mortgage to W. C. C.

## “Salvation.”

*Nature Deism in a so-called Christian Pulpit.* 227

“EVEN NOW, THERE ARE MANY ANTICHRISTS:”

“WHEREBY WE KNOW THAT IT IS THE LAST TIME.” (1 JOHN, II:18).

The latest improved, perhaps—though whether that of Rome be Satan’s masterpiece, or this one, cannot yet be known, for he seems to be in a marvellous ‘evolution’ of faculty as the ages go by—the latest in our religious reading today (July, 1900), asserts itself more boldly than heretofore in what is called the Church (Protestant), by setting up in the temple of God a substitute, not for Christ only, but expressly for each person of the adorable Trinity; for the Father, for the Son, and for the Holy Ghost. The latter two are supplanted in a ‘Christian’ pulpit, by the following attributes or “names of blasphemy” applied to Evolution as ‘science,’ while the former is represented in other passages by impersonal Nature.

*“There has risen the light of Science, to reconcile contradictions, to enforce righteousness, to convict of sin, and to recover men unto belief and love of God.”*

These words are quoted from a ‘sermon’ preached in Plymouth Church, Brooklyn, by the new pastor, Rev. Newell Dwight Hillis, D.D., and published in the *Homiletic Review* (!) under the index-title of “The Automatic Judgment Seat in Man: An Outlook on the Problem . . . of Future Punishment.”

The discourse is a consummate specimen of the ingenious and brilliant rhetoric that dazzles, confuses and fascinates the multitudinous rising generation that has learned to read and a very little more. Its main purpose is one supremely acceptable to the resentment of authority and penalty which is the epidemic of the age: it is to relieve the conscience from the awful portent of direct responsibility to a personal Judge. From this truly awful Object—such a pity it is that there should be anything awful to transgressors—the willing disciple is shielded by the interposition of a Nature Idol only more refined than the external forces worshipped by more primitive idolaters. The Nature of Man being set up in



# “Salvation.”

228 “*Even now, there are Many Anti-Christ.*”

the temple of God as His delegate and substitute, it is possible for the physiological and psychological ‘familiar’ within man to become under refined culture, objects of more or less consideration for self’s dear sake: but objects of no conceivable responsibility can they be,—much less of filial reverence—even with the flower of men; while they can scarce be made objects of the slightest practical regard with the ‘common people’ to whom the Gospel is adapted and sent.

That we may not misrepresent him, hear the ‘Doctor’ himself:

“This automatic judgment explains the awful warnings of God’s Word. What terror and alarm in this divine book! What separations and descriptions that blanch the stoutest heart! Listen! ‘Because I called and ye refused, I stretched out my hand and no man regarded; therefore I will laugh at your calamity; I will mock when your fear cometh, when fear cometh as desolation, and destruction as a whirlwind.’ Misunderstanding for centuries, men have thought this was the voice of God speaking. But the voice of warning comes from the throne in man, and not from the throne of God. It is the voice of nature. When this evil life has been persisted in, nature ascends her judgment-seat. The brain exclaims: “I have called to ye, O ye gluttons, and ye refused.” The exhausted nerve exclaims: “I have stretched out my hands, O ye drunkards, and no man regarded it.” And the weakened heart cries out: “Ye would none of my counsel; ye mocked my reproof, and now I”—the injured brain, or nerve, or stomach, exclaims—“I will laugh at your calamity; I will mock at your desolation.” When the agonies of sciatica and dyspepsia and all forms of physical anguish shall desolate your life, ye shall eat the fruit of your own devices.

“It is the voice of physiology; it is the voice of intellect. If the scholastic theologians have substituted God for nature, there is no scholar but knows that the Book of Proverbs represents nature and wisdom warning man.”

[So the “scholar” *knows*, forsooth! that new-fledged Oracle, the First that ever ‘knew.’ But let him pass, as pass he will. We have no use for pretension. Let the bubble swell till it bursts.]

To return:—It was convenient, nay indispensable, for the preacher of this coarse misinterpretation, this shocking caricature, that no hearer be reminded of the personal and judicial warnings of God Himself in Jesus Christ; warnings more direct, explicit and full, and immeasurably more tremendous, than all the intima-

## “Salvation.”

*Nature Deism in a so-called Christian Pulpit.* 229

tions of Divine wrath and eternal judgment against sin that can be gathered from the Old Testament.

Nor, we are sorry to find, is the picture of automatic retribution, either in this vulgar sense, or in a more refined and spiritual sense, justly presented as a *partial* view, on the subjective or nature side, of our moral relations. No: this discomposure of the body, with that of the finer moral organs where such have been developed, is all that is suggested on “the Problem of Future Punishment,” its contents, its origin, or its moral motive. Hear him:

“For every man, daily, the hour of judgment is *fully come*—the automatic judgment seat in man, *that John foresaw with all its accompaniments of darkened sun, falling worlds, and reeling stars.*”

On such a petty base of physical and psychological ‘science,’ it is something new for the preacher to superpose a vehement affectation of judgment to come, in the terrific imagery of Revelation. The appeal of super-refined self-interest is thrown into a mimicry of the dread voice of Sinai: stage thunder of the hollowest kind to all ears unless those of the inventor. “Is that all?” responds the uncultured sinner: “Is *that* hell? Then give me hell. And be sure you make it everlasting, that nothing worse may follow.”

We know not much of retribution for sin, except that it must be more than we can know, and that it is no less a matter of justice than of expediency or the nature of things; else there is no moral or righteous element in the universe. It is possible that such fiery preachers of it as Dante, Milton, Pollok, or Jonathan Edwards, may have been “wise above that which is written,” in developing to ultra-literal detail the sufficiently lurid imagery of Revelation. Their “sad figures traced in fire” had been much used before the Brooklyn Plymouth renaissance of Nature Deism, to caricature for ridicule or abhorrence the terrible teachings of Jesus Christ on the subject. Yet such preachers provided no material for cavil at the doctrine of a just God, not merely “a power that makes for righteousness,” but a holy moral governor who hates sin as he loves men, with the energy of infinite being. The pseudo-theology that defines him dynamically, as a basic Force, seated in ‘benevolent neutrality’ behind the conflict of natural order with its violators, repudiates in such a no-god any possible source of a moral universe, or of essential truth and righteousness; while sin

# “Salvation.”

230 “*Even now, there are Many Anti-Christ.*”

and retribution alike become merely pathological conditions, and the Supreme and Universal Source is reduced to an unmoral level beneath that of man's own native consciousness. Such a Being, who can condone iniquity and acquiesce in its impunity, is at best a brute in the eyes of every being that is not likewise a brute or else a desperate contestant of responsibility to God.

## RESPONSIBILITY AND LAW.

For responsibility is a personal relation of Two: the relation of a subject to a superior to whom he is absolutely and unavoidably accountable. Such was man made to be: no sovereign but a responsible subject under law. The contrary idea was the Serpent's persuasion, and the fall, not the rising, of man. The force of law is wanting in the strongest exactions of enlightened self-interest and moral reason called conscience, with the most strenuous self-will to back them, where responsibility so-called is only from self to self—an unmeaning phrase, a senseless play upon words, put in what forms of high-sounding sentiment you please. To be lord and subject at once and to the same, is a contradiction in terms which no fine-spun sophistry can make real to a searching intellect.\* We must have God, or be godless and goodless altogether.

## NATURALISM IS ANARCHISM.

Teach a man that he has but Nature and himself, his own interest higher or lower, and his own moral sense, to reckon with directly, and he becomes essentially an anarchist, no matter how fine the rules and ideals which his absolute will may adopt. Nature-worship in its finest phase is potentially anarchism as far as the limited creature is able to carry it. In its primitive unscientific form it imposed a sort of responsibility to superior Forces without. But released from those gods by pseudo-philosophy and science, there is no god left but himself—his own nature so far as he may understand it and care to regard it, in sovereign indepen-

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\*God is wholly One and wholly lord: there is no possible subjection within Him: He is not divided into ‘faculties’ such as Intelligence and Will, distinguishable in mutual relations. Some confused writers have fallen into a truly impious anthropomorphism, in preaching to God about His ‘obligations.’ Obligations are not for Him, but of Him. Those who cannot reach this conception may innocently mistake it for the doctrine of an arbitrary Will. It is simply a Holy Will, or a Will simply Holy: a Will that is itself holiness and the origin of holiness whether in act or idea.



## “Salvation.”

*Nature Deism in a so-called Christian Pulpit.* 231

dence of all extraneous authority. Let the Self-god, or Anarchist, be established in the highest relations, with the divinest ideals, and it may struggle for a time to maintain those ideals, as probably Adam and his immediate offspring did. But without the “categorical imperative” of personal responsibility to God, no right status has ever been maintained. The descent called ‘depravity’ is the only result known to history or reason, which reveal no bottom to the abyss of the self-governing soul’s degradation.

The rhetorical picture of man’s soaring spiritual nature, taught “to know good and evil,” and uplifted by its own independent and irresponsible will, is indeed, a fascinating picture, to those who do not know what a diabolical lie it is, enfolding all the immensities of evil known to earth and hell. Such, for aught we know, may have been the seductive eloquence of the grand old liar’s original picture to poor mother Eve. It seems hardly possible that to beguile her pure spirit he could have needed to lay on less celestial coloring than suffices to bamboozle the sophisticated and trash-suckled nurslings of modern sentimentalism. On the whole, we must doubt but his true masterpiece was the one painted in Eden, and copied by modern pupils who only disguise it for more fatal deception, with words and names of Christ, of holiness, goodness, truth, love, and redemption, such as could not have been in the original: counterfeiting the Gospel insomuch that if it were possible they should deceive the very elect.

What induced the publishers of the Homiletic Review to print such a ‘sermon’ as that above noticed, we do not care to guess. For our own part, not for worlds would we have the responsibility of giving it utterance unless in irrefragable protest and for the purpose of the most solemn warning.

# “Salvation.”

232 *Breaks them in Pieces like a Potter's Vessel.*

## CHINA.

Up to the end of May, 1900, the Chinese Empire had been for many months (as readers of SALVATION have already learned) the theatre of some of the most wonderful displays of Divine power and grace in the calling and consecration of heathen families and communities, in spite of bitter persecution by their countrymen, that the history of Missions has ever recorded. That vast Empire, called one-fourth of the human race, and on the whole unsurpassed in potential resources of every kind, seemed about to swing clear of its ages of idolatry and superstition, and to become, in no long time, predominantly Christian. Multitudes of Christ's most precious little ones were gathered and daily gathering to Him there, and His voice through the messengers of the Churches seemed to proclaim unmistakably, “I have much people in that empire.”

Is it otherwise now, when those multitudes baptized in the Holy Ghost have been rebaptized in fire and blood, with Chinese tortures worse than those imagined of the damned, and unprintably obscene, together with their teachers in Christ from Europe and America? Is Christ to be balked of His triumph, through a fruitless sacrifice of his best and bravest by the fury of His adversaries in China? Nay: that fury is the best evidence yet, that demons, at least, know the presence of the Almighty, and the time of their casting out, and in their last moment tear with rage the victims they have possessed.

This tremendous overturn is preparing the way of the Lord in China, more clear and decisive than otherwise it could be. The whole empire seems to be drunk with the “wine-of-madness of the wrath of God,” and rushing madly on its own destruction. Unless probabilities deceive us, the hour has already struck for the dissolution of the empire into provinces with local native governments under the protection of the several European powers. Besides all the controlling considerations of commerce and vested foreign rights, a single great fact that has surprised the world, this very summer, settles the impossibility, in the policy of nations, of permitting China longer to exist as an empire. That fact is the unexpected and wonderful progress of China as a military power

## “Salvation.”

*Breaks them in Pieces like a Potter's Vessel.* 233

and a fighting machine. Permitted to grow in armament and drill, for ten years longer as for five years past, it is now clear that China, under the leadership that such a power must develop, would become unconquerable, would completely dominate the Far East, by land and sea, and would threaten the civilization as well as the material interests of the hemisphere with a realization of Lord Wolseley's darkest forebodings.

In this we see the iron rod in the hand of Him who breaketh the nations in pieces like a potter's vessel, for the preparation of His own Kingdom. We trust that the Gospel of Christ will soon have free course and be glorified in the breaking up of China, beyond all that we have dared to ask or think. And in the bloody surprise that floods the Christian world with horror black and unspeakable, we seem to see an awakening of Christians to some little sense of their responsibility for the ungospelled condition of the heathen world, and also of their indebtedness to those who have been given up to torture and death for Christ and the Gospel which to us is peace and pleasure only.

Yet there hangs one dreadful cloud over the prospect. Will the powers of Europe also catch the madness of the hour, and bring on the last great conflict foretold in the Apocalypse? Disciples of what may be called immediate eschatology are already seized with sure anticipation of the grand convulsion of the world in which all powers shall sink to make way for the coming of the Eternal King. Possibly the conflict of national interests in the East may ultimately rise to madness like that foretold. But for the present it seems unavoidable that the tremendous task of the subjugation of China must consolidate the Powers and postpone at least, the general war that seems to impend between themselves. Whether the optimistic hope of peaceful progress for the Gospel, on the whole, towards universal prevalence, which is cherished by the mass of Christians, is to be verified, even for another century, or whether the present dispensation is soon to close in the terrors of the Great Day of His wrath—is a question on which we must hang in suspense until the seventh seal of the Book shall be loosed in clear history, out of the shadows of prophecy.



# “Salvation.”

## Critical Study of the Bible.

BIBLE REVISION REVISED.

MATTHEW XI.

V. 2. John “sent two of his disciples.” Strong argument must be necessary to follow Westcott & Hort in changing the natural reading, *duo* (two) in this clause, to the previously discredited reading, *dia* (through or by—his disciples) as the Revisers have done. One of the most awkward and unlikely expressions possible, while the former expresses the almost inevitable fact, the inquiry by two, rather than an indefinite number of disciples, or “by his disciples” generally!

3. “Art thou he that should come?” (A.V.) “Art thou he that cometh?” (R.V.). Art thou the Coming [One]—*Ho erchomenos*—is true to the very idiom of the Greek, and seems to me more expressive as an allusion to the prophetic term, than either of the former, —“Or may we look (*prosdokōmen*) for another,” seems preferable to the indicative mood adopted in both versions, although the indicative and subjunctive forms are here identical.

4. “Go and show” John (A.V.) is “Go your way and tell” John, in the R.V.—a more complete and literal translation of *poreuthentes apageilate*.—So of “the things,” (*ha*) for “those things.”

5. “Blind men look up” (*anablepousin*) or, “behold again;” “lame men walk, lepers are cleansed, and deaf men hear; and dead men are raised, and beggars (*ptōchoi*) receive a glad message” (*euaggelizontai*). Is it only the stimulus of variety, or really something in the direct impact of these successive *acts* of joy, that strikes us so impressively, in the literal rendering given? The eloquence of Greek simplicity is often felt in comparison with our labor in definite articles and roundabout phrases. Wherever it is possible to transfer something of that terseness, without violence to our own idiom, it is a distinct gain not only to our versions, but to our language itself.

6. “And blessed is he whosoever shall find none occasion of stumbling in me.” The fitness of this revision has been repeatedly remarked. “To be offended,” however, originally meant this: importing collision with something in the way. Although by usage it long since became restricted to the sense of something meeting one’s temper offensively, or rather to the resentment so caused, still it expresses well the repulsion actually felt by those who metaphorically stumble against doctrines repugnant to their ignorance or disinclination. But as it conveys no such suggestion in popular parlance, its impression is a false one, and should be entirely removed from the version, as in the present instance.

## "Salvation."

# The Residue of Prophecy.

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### THE PROPHETIC CHRONOLOGY OF THE LAST DAYS.

[CONTINUED.]

In the foregoing study of Prophetic Chronology, it might be thought a large oversight to have omitted the 9th chapter of Daniel, which, though usually understood to relate wholly to the First Advent, is more profoundly interpreted by some eschatologists as comprehensive also of the Second Advent and the Millennium. It is practicable, and proper at this point, to develop the obscure margin of that picture in the light that we have derived from the more explicit revelations lately unfolded.

The angelic revelation accorded to Daniel (ch. ix) in the last year of the captivity, in answer to his intercession for the promised restoration, instead of re-affirming the promise, caps that promise with a greater, adds chronological data for the fulfilment of both, and finally plunges the distant prospect beyond both, into the thickest obscurity of prophetic enigma. To lighten that obscurity and lift its contents into correspondence and mutual confirmation with the chronology already discovered, is the present task.

To the devout Israelite, dwelling night and day in captivity on the wondrous story of promise gathered from all the prophets of that disastrous period, there was doubtless nothing to suggest that ages, millenniums, of desolation and despair must yet roll over the People and the Land of Promise, before the dawn of the glorious consummation foretold. Naturally, as also to the early Christians, the promise could not seem to him designed for an apparently endless burial in disappointment; and when Daniel claimed it at the end of the prophetic term of the captivity, he doubtless represented—perhaps as a recognized spokesman—the expectation of all the godly colony in Babylon, that the God of Abraham would now respond to the predicted supplication, with the promised, the perfect, the final, rehabilitation of the chosen people in favor and glory transcending that of Solomon's temple and kingdom, and overspreading the whole earth.

Conceive the shock of disappointment, when Gabriel announced to Daniel, not seventy years—already closing—but seventy times

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seven, yet, “determined upon thy people and upon thy holy city, to finish the transgression,” before the Deliverer should appear to make an end of sins and desolations! Nay, worse beyond measure, that even then it could not be, the Messiah would “be cut off and have nothing,” the city and the sanctuary be again destroyed and made desolate for the overspreading of abominations upon them, through another long and undefined stretch of wo, “until the consummation determined shall have been poured upon the Desolate!”

But this stern check was necessary, to correct a premature and treacherous expectation, to remand God’s people still to long and patient humiliation before him, and yet, to assure them that “the vision is for an appointed time, and at the end it shall speak and not lie, though it tarry:” yea, “wait for it, because it will surely come, and not loiter.”

This unexpected revelation of still further blended wo and promise was supplemented for Daniel, four years later, (as we have seen), by a more definite and none the less appalling disclosure of the vast period—23 centuries—of sins and miseries still stretched out before his people and his holy city. Definitely as the Judge had now pronounced his sentence, it is marvellous, almost miraculous, doubtless providential, that the eager search of subsequent ages for the true date of the promised redemption has altogether wandered fruitlessly wide of the mark. Yet from such data it is strange if this much-obscured question is not susceptible of some elucidation.

If such elucidation be attainable, it must be through the strict application of uniform rules of symbolism and interpretation to the chronological prophecies, with a scrupulous respect for their consistency with each other and with historical truth. Fanciful analogies, conjectures, or expedients, must have no place in the structure of interpretation: every step must be taken under the law of the inquiry, from established premise to necessary consequence. Only so far as we can proceed by such linked steps, without the aid of flights or jumps, can there be so much as a probability of truth in our conclusions. On the other hand, we may be reasonably sure of the ground on which we may find ourselves at the end of a straight path of strict symbolical and historical consistency.

The straight and sure path must be marked out by fixed points. If the straight line from a starting to a terminal point passes through all the intermediate points—meaning all the data of prophecy and history affecting the question—we have sufficient assurance that its direction is right, and, so far as we can run it, will lead us aright.



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Dropping the figure; that which must be fundamentally assured is, (1) that certain chronological prophecies are typical of the last days, even if literal in their primary application: (2) that we have a sure standard of prophetic (typical) time; that is, the true typical meaning of the time units employed in chronological prophecy: (3) that we have the right initial dates from which to project the lengths of time given and fix the terminal dates. These conditions are believed to have been strictly met, in the foregoing exposition; yet it may be well to pause here and take the opportunity for a fuller demonstration of the second condition, viz: the sure standard of typical prophetic time.

The third condition, the initial dates, have afforded the most disputed as well as difficult question in prophetic chronology. From the one great precedent which we have to guide us in this line of interpretation, (the prophecy in Daniel ix) and from the obviously necessary rule of chronological prophecy to screen the exact "day and hour" of fulfillment from sinister or foolish meddling, we are justified in expecting to find the initial dates ambiguously given, or obscured, and all effort to fix the end to a "day and hour," to a year or perhaps even to a generation, peremptorily barred. Nevertheless, in accordance with the same great precedent and with the evident intention of the Oracle to give approximate information to some practical purpose, we are justified also in expecting to find data for so nearly forecasting the time of the end, that the generation who will see it may at least be located within a century or so.

It is significant that there is no instance in prophecy of the use of the word *year* in other than its literal sense, nor in connection with an event which is made typical of another subsequent. Isaiah prophesied the subjugation of Tyre for seventy years, accurately from its destruction by Nebuchadnezzar, 573 B.C., to its restoration by Darius Hystaspes, 503 B.C. Jeremiah prophesied the captivity of the Jews in Babylon for seventy years, at the expiration of which Daniel made his memorable prayer to God and successful intercession with Cyrus for their restoration. The prophecy of seven years of plenty followed by seven years of famine, in Egypt, may be recalled as another instance of the use of years as literal, not typical, units of prophetic time. All of these time prophecies were intended literally, for they were fulfilled literally, and were connected with none of those amplifications of the historic facts, which indicate a typical sense. In fine, the thousand years of the reign of the saints with Christ at his Second Coming are logically taken with the rest in the literal sense, as they also are unconnected with any paradoxical or mystical expressions.

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On the other hand, times prophesied in connection with events that certainly have never yet fully taken place, are thus certified to us as extending with their extra-historic particulars into the future, and the time unit in which they are defined—which is always a day or its multiple, week, month, or months—is unquestionably stamped as typical so far as applied to the extra-historic antitype; while at the same time it may have a literal sense in connection with primary and partial fulfillments. The day unit is also certified as typical, so far as it is connected with distant events, by the obvious impossibility of a literal sense; and it is also in such cases suggestive of the only natural unit of time that is adequate to the purpose, the year. (See Symbolism, p. 236, SALVATION, Vol. 1.)

Our grand authority for the unit of time in typical prophecy is found in the ninth chapter of Daniel, with the historical fulfillment of the times therein laid down for the restoration of the Jewish state and for the First Advent of the Messiah. On this precedent, mainly, and not on the consensus of the Christian Fathers or the most plausible assumption of a day for a year in prophecy, we must rely for the true unit of typical time.

This presumptive sense of the typical day might, indeed, be a sufficient basis for a working hypothesis that would be verified on applying it to historical facts. But the accomplished prophecy of the First Advent, in Daniel ix, decides the point explicitly. Said the Angel: “From the going forth of the commandment to restore and build Jerusalem unto the Messiah the Prince, shall be seven weeks, and three-score and two weeks” (i.e. 49 and 434 typical days, or years: 483 years in all): “the street shall be built again and the wall, even in troublous times.” The natural assumption that this primary work was to belong to the former period, of 49 years, is verified by the subsequent history, as also the assumption that the sum of the two periods signifies 483 years, extending to the advent of the Messiah.

While there were two or three edicts that might have been construed as authorizing the restoration of the Jewish nation, and that in point of fact created the salutary uncertainty to be desired as to the “day and hour,” in which the pious Jews were kept waiting for the Consolation of Israel; it was only the second of these, the decree of Artaxerxes Longimanus, 458 B.C., from which the 483 years of the prophecy extended accurately to the annunciation of the Messiah, (or to any other distinct point in the history), or from which the primary term of 49 years just covered the “troublous times” of hostile interference and intrigue by jealous neighboring satraps which interrupted and prolonged the work

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of Ezra and Nehemiah exactly to the date thus fixed in the prophecy. The learned Dean Prideaux fixes the date of the decree at 4256 of the Julian period, and the date of the annunciation of “the kingdom of God” by the herald John, at 4739 of the same era, being “the fifteenth year of the reign of Tiberius Cæsar,” as stated by Luke (counting from his accession to joint power with Augustus); and the difference between these dates is exactly 483 years.

These two periods—that of the Restoration of the Jewish State under Ezra and Nehemiah, and that from the consummation of their work to the proclamation of the Messiah’s kingdom by John the Baptist—each exactly defined by the prophecy in typical days, and each exactly fulfilled in years corresponding, a year for a day—constitute a precedent of unquestionable authority for the interpretation of typical prophetic days. A like precedent is also found in the prophecy of Ezekiel (iv. 6): in which the “iniquity of Israel,” or God’s forbearance therewith, is delimited by a symbolical action continued, at the command of God, for three hundred and ninety days—“I have appointed thee each day for a year”—and the year-day was verified exactly 390 years from the apostasy under Jeroboam, in the final captivity and extinction of that commonwealth by Nebuchadnezzar. A like symbolical action was commanded for the period of forty days as the term of Judah’s final apostasy, with the same express definition of the “day,” and with the same definite verification in the result. Analogous usage is found in Numbers xiv. 34: “After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years.”

There are in the Messianic prophecy distinct indications of an ultimate scope; but the attempts to apply it to the latter day have not been encouraging in the view of most readers. They deserve attention, nevertheless.

This is the revelation:

Seventy sevens [and not alone the seventy years now ended] are determined upon thy people and upon thy holy city,

- (1) to finish the transgression and to make an end of sins;
- (2) to make reconciliation [expiation] for iniquity;
- (3) to seal up [close up in fulfillment] the vision and prophecy;
- (4) to bring in everlasting righteousness; [“He shall set judgment in the earth”]
- (5) and to anoint the Most Holy.

Know therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince, shall be seven weeks [seven sevens], and threescore and two weeks [sevens]: the street shall be built again, and the wall, even in troublous times.



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And after [the] three-score and two weeks shall Messiah be cut off and nothing unto him; and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood; and to the end of the war desolations [are] determined.

And he shall confirm the Covenant with many for [the] one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation and that [which is] determined shall be poured upon the desolate [or the Desolator].

It has been customary to refer this prophecy only to the First Advent of our Lord, with that initial and potential entrance of everlasting righteousness in his person, and that vicarious expiation and “end of sins” completed in his suffering on the cross. These great facts, indeed, can by no means be obscured in the more complete and consistent reading of the prophecy that takes note of its evident and vast expansion beyond their date, “even until the Consummation, and that [which is] determined, shall be poured upon the Desolate [or, the Desolator]. But in themselves these facts, salient as they are in the prophecy and in the history, evidently fall far short of filling the terms or the times of either. It is impossible to identify that blessed “Consummation,” the Anointing or Coronation of the Most Holy, as the King of Israel, with the dark catastrophe of his crucifixion; which is the last historical event that falls within the apparent term of the seventy sevens; and which at the same time falls short of the end of that term by a three-and-a-half. That catastrophe is distinctly indicated in the statement that “after [the] three-score and two weeks [making sixty-nine] shall Messiah be cut off and have nothing:” how long after, being determined in the next verse, which says that “He shall confirm the Covenant with many for [in?] the one week [remaining of seventy], and *in the midst of the [same] week* He shall cause the sacrifice and the oblation to cease;” which can be understood only of the superseding of the typical temple sacrifices by the sacrifice of Himself once for all; since there was no formal interruption of those sacrifices until a much later date which has no place in the terms of the prophecy. The latter half of “the one week” (or seventieth) remains unaccounted for and unoccupied, in the prophecy, except by the vast work of subsequent ages outlined in these clauses: “and the people of the prince that shall come shall destroy the city and the sanctuary . . . and for the overspreading of abominations He shall make it desolate until the Consummation and that [which is] determined shall be poured upon the Desolate [or, the Desolator].

It is needless to remark that no such things as these took place

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in the three-and-a-half years or half “week” following the crucifixion of Messiah, but that on the contrary they began to take place some thirty-eight years later, and in fact have been going on to the present day and are not ended yet. Thus it becomes clear from necessity, that the final seven is implicitly expanded over a period still incomplete, extending to the “Consummation.” Here, prophecy and kingdom alike seem to suffer a cataclysm: all is cut off with the Messiah, crashing into an abyss, and the truncated half-beginning of the final seven, looks out as **from a dismantled abutment**, over a vast gap of desolation to a distant shore scarcely shadowed on the dim horizon. This period, then, cannot run with, or like, its predecessors (the 69 weeks). It must take on a new construction and a new departure, at this new and abortive crisis of the scheme. We are indeed compelled to this decision: but can we explain and justify it? and can we construe and locate this final seven, in consistency at once with the prophecy, with the principles of prophetic symbolism, and with the facts of history and the data of the yet prophetic future?

This momentous “one week” started indeed in continuity with its predecessors, the sixty-nine, and should have completed the scheme of Israel’s Restoration within its own brief term of seven years. But by the rejection of the Messiah in the middle of it, it became a broken seven, and, in accordance with the symbolism of broken numbers (see p. 234 SALVATION, Vol. 1), in both its fragments an evil seven, opposite to all its proper intent, reprobate and rejected *in toto*, and turned backward to the beginning, as a malign symbol covering the whole term of Israel’s sinning and suffering from the First to the Final Restoration. The perfect seven designed for restoration and glory to Israel under her Messiah, was by her rejection of him broken and aborted to a term of evil for her; turning back with her as of old into the wilderness, again to wander and fulfill the seven years in typical time, “a day for a year,” until she shall find at last, in that period of tribulation and repentance so often predicted for the latter day, an end, through humiliation, conflict and agony like that of her crucified Lord, in resurrection and re-establishment with Him in his kingdom.

But why construe the broken and aborted seven years as typical time, a day for a year, and set it back over the whole period of evil placed before the prophet for his people and his holy city? Why not take it in some other sense, and give it some other place? The answer to the latter question is that there is no other sense and no other place for it that gives it any sort of significance historically. To the main question, there is a more positive answer: to wit, that the construction adopted *does* place the period in substantial and probably exact correspondence with the cardinal times and crises

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of the Church conflict as marked out in other prophecy and fulfilled so far in history.

The result of the application, by confirming dictates the application. The two fragments of the broken and aborted seven years that should have completed the redemption of Israel, amount when expanded typically, a year for a day, to exactly two of those great prophetic terms in which the period of spiritual corruption and captivity for the Church is always defined, viz: 1260 years, twice taken, making 2520 (seven times 360); and these terms reckoned from the date of the prophecy or the First Restoration (B.C. 458) terminate respectively on the two grand crises of the Church conflict—viz: the rise of Antichrist at the end of the first 1260 (about A.D. 800), and its destruction at the end of the second like term—as fixed by the data of prophecy in Dan. viii, x, xi, and xii, and confirmed (as we have seen) by fulfillment so far as history has yet overtaken them.

The interpretation of this prophecy is thus a dependent interpretation; resting on its correspondence with the unequivocal disclosures of parallel prophecy and history.

The suggestion now made for clearing up the incoherency of the seventieth week with history and context, receives no little confirmation from the remarkable co-incidences of chronology in which that suggestion bears fruit. If the last of the seventy weeks be considered as a broken and reprobate seven, through the rejection of the Messiah with all that his “week” had in store, and be so set aside for a comprehensive type of the whole period of Israel’s and the Church’s sinning and suffering, from the date of the prophecy; then that period, typically expanded as 2520 year-days (2484 calendar years) from the first restoration (458 B.C.), will bring the ultimate restoration to A.D. 2033 (2484 less 451. calendar): a date only 63 years short of that upon which we have been dwelling (A.D. 2096) and which might turn out to agree with it, through one or more of several supposable ways. (1) At whatever point within the 63-year variation the consummation might take place, a large proportion of those born within the 63 years would see it. Again: it would be entirely reasonable to suppose the 2520 years to be meant to end at A.D. 2060, with the destruction of the Antichrist, which falls at A.D. 2066 by the other prophecy, in the middle one of its three possible alternatives (p. 211, this volume): a discrepancy of only six years.

Once more: if it happened, in the large way of reckoning odd fractions as units, that something more or something less than twenty-three centuries were counted as twenty-three centuries, it might even the periods of the two prophecies, while the common terminus might easily consist, (in the doubtful state of pre-chris-



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tian chronology) with the favorite theory of just seven millenniums for man on “the first earth;” especially if the forty-five years of reconstruction were to be counted into the seventh millennium.

These illustrations serve to show two very important truths: that there are none of the possible variations in construing these chronological data of prophecy that can place the destruction of the Antichrist and the Second Advent of our Lord any nearer or very much farther off than the year 2000; while with all this assurance, there is no certainty obtainable from prophecy of the exact single year or decade or generation of the End.

### BUT WHAT IS THE GOOD OF ALL THIS?

A trite question, that assails every proposal to treat the Latter-Day Prophecies seriously. The authorities of the modern Church have agreed to discountenance the inquiry, “How long, O Lord, how long?” But it will not always be so. As the time shall draw near, and the Great Woes of the Apocalypse, or their portents, begin to oppress the souls of men with fears or real miseries, the Church of Christ will turn her eyes with new longing to the promise of his Coming, and in the tribulation of those days the use and purpose of the prophetic chronology will vividly appear. Since the last agony of the present world must be so terrible that except God had shortened the days for the sake of his elect there should no flesh be saved alive (Mat. xxiv: 22), how manifest, how conspicuous are the wisdom and goodness of the Revealing Spirit in reserving for that time of fiery trial the disclosure of a definite and visible End! If except the Lord had shortened the days there could no flesh be saved, it may well be believed that except the Lord had also revealed the date of an expected end, there could no flesh endure. The day is certainly now not distant when the almost contemptuous inattention of the most of Christian teachers and disciples to the great prognostics of latter-day prophecy (permitted in the providence of God for wise temporary purposes) must perforce give place to keen solicitude and inquiry, “looking for and hasting unto the Coming of the Day of God.” What inconceivable comfort and support may then be found in “a faithful saying” to the effect that the Twenty-first Century of the Christian Era shall be the last of the bloody domination of the Antichrist in all his forms, and of the more bloody death throes in which he must expire; but above all, that it shall be the very eve of the glorious Appearing of the Great God and our Savior Jesus Christ, to take the kingdom and dominion, even the greatness of the kingdom under the whole heaven, for the peoples of the saints of the Most High!

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### APOCALYPSE OF THE APOCALYPSE.

#### REVELATION XIII: 9 TO 18.

If any man have an ear, let him hear.

Again our Lord's own peculiar summons to attention from every human being: to which, it would seem, none are more disobedient with respect to these his last messages, than a majority of his nominal followers; perhaps of his sincere followers.

If any one [leadeth] into captivity, into captivity he goeth; if any one shall kill with sword, with sword must he be killed. So, is the endurance and the faith of the saints [i. e. their sustaining reliance].

Preference for this construction over that of the Revised version, which has no grammatical advantage, is dictated by the latter clause of the verse; there being no reason, grammatical or other, for making it jangle with its preceding companion clause.

And I saw another Beast going up out of the earth;

The first Beast went up out of the sea, which symbolizes the tumultuary alien or heathen mass of mankind: in opposition to which we take the earth to mean the cultivated, and even enlightened world, whence the second beast derives a pseudo-prophetic and even pseudo-christian aspect.

and he had two horns like a lamb, and he spake as a dragon.

Not the horns of a lamb, but *like* a lamb; a counterfeit of the power and authority (symbolized by horns) that are given in heaven and earth to the Sacrificed Lamb of God. That familiar “name of blasphemy,” the Vice-gerent of God, or Vicar of Christ, plainly literalizes this symbol. On the other hand, the Dragon or Old-Serpent speech of this beast is genuine: “he spake as a dragon:” not “as if” (*hōset*), but “as” (*hōs*). He is inspired by the Dragon of whom our Lord said, He was a liar (false prophet) from the beginning, and abode not in the truth: and was also a murderer from the beginning. The identification in both these aspects is distinct, from what follows in the prophecy, and still more so if possible, from what has followed in history.

Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils. (1 Tim. iv:1.)

And he exerciseth all the power of the First Beast in his presence:

A spiritual Power, that in the name of Christ wields the secular arm with all the power ever known to Imperial Rome, throughout the world, working through its ten horns or kingships for the punishment unto death of all who reject its authority.

and he maketh the earth and them that dwell therein to worship the First Beast, whose wound of death was healed.

Worship is a word with various grades of significance. To pay homage, reverence and obedience, as to a divine legate, is a sense in which the word indicates the actual position of that physico-spiritual Power enthroned at Rome by the Dragon.

And he doeth great signs, so that he even maketh fire to come down from the heaven to the earth in the sight of men [i. e. apparently to men.]

The application of the symbol “fire from heaven” (which here seems to sum up the convincing signs exhibited by the False Prophet) is

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somewhat obscure with reference to any known phenomena of religious imposture, unless we take it in a comprehensive typical sense for all the pretended manifestations of power from on high, or "lying wonders," in which the False Prophet has indeed abounded, and with great effect, even to the present hour; "and no marvel, for Satan himself is transformed into an angel of light." "Whose presence is after the inworking of Satan in all power and signs and lying wonders." "For there shall arise false Christs and false prophets, and shall give great signs and wonders, so that if it were possible even the elect shall be led astray." (Mt. 24.) These prophecies clearly prove that pretended and not genuine miracles are referred to in the text.

It may well be supposed to have been of the wisdom of God to suspend the testimony of true miracles during this period of "lying wonders," in order that all such pretensions might be safely classed together, in these times, as fraudulent. "Then," says our Lord, "if any man shall say unto you, Lo, here is Christ, or Lo, there, believe not":—believe nothing of that sort, in those days.

And he deceiveth them that dwell upon the earth through the signs which it was given him to do in the presence of the Beast; telling them that dwell on the earth, an image to be made unto the Beast which hath the wound of the sword and did live.

Under the above literal translation, the latter clause seems to impute to the False Prophet a simple declaration that an image had been made to the Beast, by virtue of his revival after the wound of death: that is, by symbolical interpretation, that a divine character had thus been revealed in him, and so a claim to the idolatrous worship signified by the figure of an image. The usually accepted sense, that of a command to deify the Beast, is also admissible. In either case, the substance of it is a divine authority in the Roman physico-spiritual Power, asserted by the pseudo-lamb, avouched by the lying wonders, and enforced by the sword. Some find in it an allusion to the image worship by the Western or Roman Church which was enforced in the eighth century by the sword with bloody slaughter of recusants, paralleled in the slaughter by Antiochus of the Jews who refused to worship the image of Jupiter and himself which he had set up in the temple at Jerusalem. It is a striking fact (quoted by Fausset from Dupin), that an image of Charlemagne was set up for homage in the church, and that the Pope himself adored the new Emperor.

And it was given to give breath to the image of the Beast, so that the image of the Beast may both speak and may cause that whosoever worship not the image of the Beast be killed.

As the breath here given is explicitly that of speech and command, the sense of the figure seems to be satisfied in the papal decrees which have so often given to destruction by multitudes the disobedient to the physico-spiritual Power at Rome. The two-horned beast or false prophet is undoubtedly to be understood as an impersonation of a system, rather than as a person: and so, likewise, the Image of the Beast, or the visible, breathing and speaking embodiment of his spiritual-temporal authority, may be identified in the papal office which is his mouthpiece, and which claims honor due to God alone.

And he causeth all, the small and the great, and the rich and the poor, and the free and the bond, that there be given them a mark upon their right hand or upon their forehead: and that no one be able to buy or sell, if not having the mark, [even] the name of the Beast or the number of his name.

The mark of the Beast is to be interpreted by what it stands for—



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allegiance—expressed by confession, which is symbolized by the mark on the forehead (name of the Beast, “Roman”), or by practical subserviency without confession, which is symbolized by the mark on the right hand. Papal Rome has always been satisfied with either of these marks, and never tolerant of men without one of them. The interdict of buying and selling, though sometimes literally enforced, is properly a comprehensive symbol of the withdrawal of personal rights, in other words, of civil and religious liberty, which physico-spiritual Rome has always denied and withheld, according to her ability, to this day. It may not be necessary for us to *spell* “the name of the Beast,” though most persons have no difficulty in identifying it whenever it is seen or heard. It may be understood as merely a symbol, not a vocable, standing in the allegory for a system. The number of his name, however, which might seem from the collocation of terms to be the mark for the right hand, is so indicated as to suggest some knowable numerical symbol by which he may be identified or else characterized. The name and its number are the alternative marks by which the Beast recognizes them that are his; and if, as we have seen, they mean face confession and hand subserviency, we should study the numerical symbol given in the next verse with reference to one or the other of these two “marks,” and pretty surely the latter.

Here is wisdom: Let him that hath understanding reckon the number of the Beast: for it is a number of a man; and his number is six-hundred and sixty-six (666).

The name of the Beast is as familiar as that of any other body claiming to be a church of Christ, and it is a badge as common and convenient for the most popular use. But the “*number of his name*” as above given calls in the text for wisdom more perhaps than has as yet responded. The symbolical language of the number 666 is indeed clear and fitting, as already traced in the notes on Numerical Symbolism, “Salvation,” April, 1899. The basis number six, being the half of the church number twelve, is interpreted by one of the most indisputably established rules of symbolism, viz: that a halved or broken number denotes a broken or perverted or false phase of the thing symbolized by the full number; and so the number six can mean nothing but a perverted and false church. Combined in sixty with ten, the symbol of power, it becomes the number of a pseudo-church kingship; which, again, in the course of a vast increment squares its power factor to immensity (100) and still keeps the false church number at the top of this symbol of supreme power also. In other words, there is first the perverted church by itself—six. Then it is married to the temporal power (ten), and the two make sixty. Lastly it is united with the squared temporal power (100), meaning supreme or imperial power, and the pair are 600: the six, the sixty, and the sixhundred, consecutively, making up a historical record of the development of the Great Antichrist. But as there is no trace of a visible symbol analogous to the number 666, it is perhaps most reasonable to suppose it a figurative brand, as on slaves or cattle, being “the number of a man” who owns them, adopted by him for curt identification. In this view, the imposition of the brand “666” becomes, in all its significance above explained, an almost stunning symbol of superlative churchly pretension, and its acceptance on the hand represents in figure a dedication of that hand to subserviency no less absolute. It might be imagined that the name on the forehead marks the special representatives or priests of the Beast, while the brand in the hand symbolizes the practical servitude of the laity. The ingenious computations of 666 from the numeral elements of the name Lateinos, and also of Balaam, have been referred to in the afore-mentioned notes, and need not be repeated.

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## REVELATION XIV.

Now follows a new vision of anticipation, in glorious contrast and victorious antagonism to the demoniacal spectacle of the Beasts and their bloody reign, as well as to their wretched hosts self-branded for destruction, as the followers of the Lamb are sealed unto salvation.

But in order to consolidate, as proposed, the entire exposition of the Beast and Harlot already commenced, we pass over chapters xiv, xv, and xvi, for the present, and anticipate here the angelic interpretation in chapter xvii.

## REVELATION XVII.

And there came one of the Seven Angels that have the seven bowls, and spake with me, saying, Come hither: I will show thee the judgment of the great Harlot that sitteth upon many waters; with whom the kings of the earth committed fornication, and they that dwell on the earth were made drunk with the wine of her fornication. And he carried me away in spirit unto a wilderness: and I saw a Woman sitting on a scarlet-colored Beast covered [lit. loaded] with names of blasphemy, having seven heads and ten horns. And the Woman was arrayed in purple and scarlet, and decked with gold and precious stones and pearls; having in her hand a golden cup full of abominations even the unclean things of her fornication.

Then the Angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what is this that goeth forth. And I said, What is it? And he said, This is an ephah that goeth forth. He said moreover, This is their resemblance through all the earth.

And behold, there was lifted up a talent of lead: and this is a woman that sitteth in the midst of the ephah. And he said, This is the Wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof. [*The Wickedness* is literal: the LXX translate it by the same word that Paul quotes in 2 Thes. ii. 8 as the mystery of iniquity, and that Wicked to be revealed etc. *Faussett.*]

Then lifted I up mine eyes, and looked, and behold there came out two women, and the wind was in their wings; for they had wings like the wings of a stork; and they lifted up the ephah between the earth and the heaven.

Then said I to the Angel that talked with me, Whither do these bear the ephah? And he said unto me, To build it a house in the land of Shinar [Babylon]: and it shall be established and set there upon her own base. (Zech. v. 5-11.)

And upon her forehead was a name written, a mystery: Babylon the Great, The Mother of the Harlots and of the Abominations of the Earth.

[The title “Mother” is here full of significance in its application to the but too plainly identified Church of Rome in her broad relation to the overspreading harlotry of Church and State, of Church and Politics, of Church and Mammon, of Church and Popularity, of Church and Fashion, of Church and Pleasure, that has continued to flow over Christendom from her primal corruption down to the present day. She is by no means the whole of these: but she holds the pre-eminence

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from the beginning, as the original authority and the catholic fountain-head, as well as the grand example, of every form of adulterous commerce between the Church and the various powers of the present world. As such she becomes the prophetic symbol for the whole system of worldly Christianity whose ripening corruption is to provoke the world-wide catastrophe and bloody purgation of the Great Day of Wrath.]

And I saw the Woman drunken with the blood of the saints and with the blood of the martyrs of Jesus. And when I saw her, I wondered a great wonder.

[John's wonder is explicable: for he had last seen the same Woman as the Church of Israel and the Mother of the Messiah, pursued by the Dragon into the wilderness where she now appears in such guise! seated on the Power of the World, a Sovereign Harlot, drunk with the blood of saints and martyrs, reeling in orgies of adulterous sacrilege—all in the name of Jesus! No wonder that he was amazed and confounded by such an outcome, impossible then to be anticipated or conceived. But the history of the Roman Church has beggared the horrors of the imagery.]

And the Angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the Woman, and of the Beast that carrieth her, that hath the seven heads and the ten horns.

[Prophetic present for the future—so required to be construed, by the after context (v. 10): "Was and is not;" anticipating the fall of Rome as a pagan, or sixth head.]

The Beast that thou sawest was, and is not; and is about to ascend out of the abyss, and to subdue [lit. bring under] unto utter destruction. And they that dwell on the earth, of whom each name hath not been written on the Book of the Life from the foundation of the world, shall be wonderstruck [convinced as by a miracle] when they behold the Beast that was, and is not, and shall be present.

[The passive verb which our translators have agreed to render as active ("shall wonder") is much more significant in its proper grammatical and spiritual sense, which cannot be fully expressed by an English word. Taking "wonder" in the sense which it here bears, as miracle (its synonym), or supernatural credential, we may catch the import of *thaumasthēsontai* from a literal coinage—"they shall be wonderized:" that is, shall be overcome as by miraculous evidence. This reflects interpretation back upon the *hupagein*, rendered "subdue" in the literally amended translation of the preceding sentence, and restores the close connection of the two sentences:—the Beast is to subdue the earth-dwellers by the miracle of his revival, unto utter destruction except of those whose names have been written in the Book of the Life. It is possible also to render *hupagein* "lead on," but hardly *goeth*. Or we may read, *prevail until the utter destruction*.

Thus the mind that hath wisdom: the seven heads are seven mountains, where the Woman sitteth upon them, and are seven kings [kingships or empires].

[As the Woman is immediately after declared to be "that great city that reigneth over the kings of the earth," and as there has been



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but one city and one only, of which this could then be said and has since become true again, we are shut up to the identification of the Harlot with prophetic Rome, and of the seven mountain heads of the Beast that carrieth her with the famous seven hills of Rome, as used in symbol for the succession of seven empires there completed, and indicated by the name of kings.]

The five are fallen: the one is: the other is not yet come: and when he cometh he must continue [for] a little.

[Rome was the accumulation as well as culmination of the Great Powers of the pagan World, here represented under the customary prophetic figure of kings. From the date-point of the vision, “five are fallen,” viz.: (as previously interpreted, (pp. 169-176) by comparison with Daniel’s symbols) the Assyrian, Egyptian, Babylonian, Medo-Persian, and Macedonian or Alexandrian, empires. “One is:” of course, the Roman itself. One was not yet, and would have but a brief term: either the Germanic empire at Rome, or the reasserted rule of the Eastern Emperors through their Exarch at Ravenna. This interpretation, as we have shown, is the only one that fits all the facts of the history and all the symbols and declarations of the prophecies.]

And the Beast that was and is not, is himself both an eighth and [one] of the seven: and he subdueth unto utter destruction. [Or, prevails until the final destruction?]

[Again, the only history that fits and explains this paradox is that of the downfall of the secular Roman empire and its resuscitation in spiritual power, again to reign over the kings of the earth: in its new phase an eighth empire, while revived as the sixth (that of the Cæsars) by succession to its seat, its name, and its œcumenical sway; in which respects none of the other empires, not even the intermediate seventh, resembled it. Thus papal Rome becomes distinctly the sixth-eighth head or constituent of the universal World-Power symbolized by the Beast with seven heads: and as the eighth (not being symbolized by an eighth head) absorbs or represents the total symbol, the Beast himself, for a certain period.]

And the ten horns which thou sawest are ten kings which have not received a kingdom as yet, but receive authority as kings one hour with the Beast.

[Once more: we are constrained most plainly by the date of the text and by its concordance with the vision of Nebuchadnezzar, to identify the ten horns of this Beast with the ten toes of Nebuchadnezzar’s Image, part of iron and part of clay, into which the iron empire of pagan Rome eventually ramified and degenerated: in other words, the several kingdoms into which the empire was divided in its breaking up by the “deadly wound,” but which were long so dominated by the power of the papacy as to merit the disparagement implied in saying that they receive authority as kings with the Beast: a phrase that would scarcely have been applied to truly independent powers. It is a doubtful undertaking to identify and count the ten kingdoms here intended. Quite probably the number ten is merely a full-power symbol for the ex-Roman world at large.]

These have one mind, and give their power and authority unto the Beast. (These shall make war with the Lamb, and the Lamb shall overcome them, for that he is Lord of lords and King of

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kings, and they that are with him are called and chosen and faithful.)

These are they that follow the Lamb whithersoever he goeth (xvi. 4).

[There seems to be a historical gap between these two sentences concerning the ten kingdoms, leaving unmentioned (until the next verse but one) the destruction of the Harlot by the self-same Powers that had given their authority up to her as paramour of the Beast. Both before and after that, they make war with the Lamb; but their final collision with him at his Coming (xix. 19) seems closely connected with their war upon the Harlot as involving the True Church also in the Great Tribulation from which his Coming is to deliver her.]

And he said unto me, The waters which thou sawest, where the Harlot sitteth, are peoples and multitudes and nations and tongues.

[Waters which he saw, but had not mentioned; although the Angel had referred to them (v. 1) in terms that imply that they were shown to him as the domain presided over by the Harlot.]

And the ten horns which thou sawest, and the Beast, these shall hate the Harlot, and shall make her forsaken and naked, and shall eat her flesh and burn her up with fire.

(Thy lovers will despise thee: they will seek thy life (Je .iv. 30).

[A very important emendation of the text will be observed here, including the Beast himself with the ten horns of him, in the execution of judgment on the Harlot. The beginnings of this revolt have made no inconsiderable or obscure progress at the present day. The most notable examples are of course in the countries of the Reformation, and the most recent are in the kingdom of Italy and the republic of France, both of which have begun to forsake, to strip, to eat up, and to defy, the once irresistible popedom. The internecine hostility with which the prophecy threatens the Harlot—perhaps not alone as Rome but also as adulterous Christianity in so-called protestant countries—has broken out of atheistic communism but as yet only in rare and transient instances. Peculiarly threatening as this popular element is, it would seem, nevertheless, from the agency here attributed to the Powers (horns) in pointed distinction from the peoples just before mentioned, that the ultimate destruction may arise (in form at least), out of political conditions, as its beginnings have done.]

For God gave into their hearts his purpose to be executed, even one [common] purpose to be performed, and their dominion to be rendered to the Beast, until the words of God shall be fulfilled.

[The symbol of the Beast assumes in this *ultimatum* of prophecy the broadest sense, as the whole latter-day organization of man under the Prince of this world, against Christ, and not alone as the Antichrist. The issue of that antagonism will come to decision (for one millennium) immediately after (xi. 7-13) the grand stumbling-block and confusion caused by a harlot Church shall have been taken out of the way.]

And the Woman whom thou sawest is that great city which hath dominion over the kings of the earth.

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# Evangelization of The Jews

*The Cardinal Issue of the Coming Century.*

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### AMERICAN (WARSAWIAK) MISSION TO THE JEWS.

Owing to some misunderstanding of one expression perhaps not sufficiently precise, in Mr. Warszawiak's "Monthly Letter" for July, it may be proper to repeat the explanation given in our last, that the Directors of the American Mission to the Jews have not as yet resumed their relation to the work *as a body corporate*, but only as individuals constituting a provisional advisory committee, for the vacation season; after which they will, no doubt, define their position officially, to the satisfaction of the friends of the Mission.

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### RENEWED PERSECUTION.

Why not? While the Church of Christ could be employed to put down if possible the American Mission to the Jews, the Adversary and the unbelieving Jews were of course well content to leave it so. But since the Presbyterian Church suppressed active hostilities in May last, at St. Louis, and the old and powerful organization of the Mission is in process of restoration, have the Adversary and the Jews given it up? By no means. On the contrary, that very situation is turned to account as at once an occasion of repose for the long-wearied supporters of the work, and of renewed activity on the part of the avowed enemies of Christianity. On the one hand, the passive opposition of all organized Christianity continues such that generally speaking, no member or minister, as such, of any denomination, is permitted to hear of the continued existence of that once famous mission—much less, of its supernatural and unparalleled audience, today, among the Jews of New York—while the few who know of it, and who favor it, resign themselves to repose and economy once more, in assurance that now all is well, and the Mission must needs be flourishing in plentiful support; whereas its destitution has at no former date been so deep and appalling as now. There is no help in sight but the Invisible One in the eye of faith; while the assaults of the hostile Jews, from without and from within, make a situation comparable morally to that of the Christian population in Peking at the same period.



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Never has there been a point so critical in the history of this “burning bush,” and never an hour so imperatively calling on every lover of Zion and of the hope of Israel to redouble their efforts and gifts, at least until the new directorate of the Corporation can be assembled after their summer dispersion and re-organized as proposed, so as to commission the Rev. Dr. Patterson to enter upon the work of making the truth known to the Churches and organizing auxiliaries for the promotion of Jewish Evangelization in New York.

Meanwhile, the rent of the Mission premises for September, to say nothing of the subsistence of the preacher, is nowhere in sight, and current contributions are as near to nothing as in the closing crisis of that sad summer three years ago, in 1897.

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## A MOST REMARKABLE DECISION. CASE OF SPIEVACQUE AGAINST WARSZAWIAK. A SUIT FOR SALARY.

It is with the deepest regret, that we are forced to mention this case. The Adversary would get no aid here in advertising it, if we had not here and often eulogized the plaintiff SPIEVACQUE as the very type of the disinterested self-supporting Missionary which he professed to be; constantly claiming to serve without salary or compensation, and publicly appealing to the Jewish congregation in Grand street, as well as to friends of the Mission, for their confidence in his sincerity, on the ground that he was “no hired preacher.” This, we and others implicitly believed, acted upon with many dollars, and repeatedly proclaimed, up to the time (July 18, 1900) when he denied it all, under oath, to support a suit for a salary which he swore he had been preaching for, during two or three years past, under an alleged contract with Mr. Warszawiak.

Which, if either, of these contradictory pretensions, was true, matters, alas, very little, from any point of view. The issue before the court was a simple question of veracity between the two interested parties—Spievacque the claimant, and Warszawiak defendant—whose sworn statements stood in flat contradiction to each other, and in equilibrium: legally zero. To turn the scale for one or the other, there was no further evidence, except the proof by several unimpeachable witnesses (who might have been hun-

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dreds) that Spievacque had always insisted, up to this time, that he served gratuitously. What induced the judge to think that the teller of such contradictory stories was the very witness to be believed in his own behalf, is a mystery unfathomable by man. It is a companion mystery, moreover, that hundreds of dollars obtained and receipted for by Spievacque, for his services at the mission, from the Treasurer and by the hands of Mr. Warezawiak himself, were peremptorily disallowed and excluded from account. The entire "salary"—never before claimed, but constantly disclaimed—was now awarded him undiminished, as if nothing had been received by him (barring a small item): together with costs, making \$389.

Such an incident staggers confidence in the security of personal rights, and in the sanity of the human understanding.

### MARINER'S TEMPLE, NEW YORK.

Evangelical work among Jewish girls is carried on by means of Sewing and Sunday Schools. The Sunday School is held in the afternoon at half past two, and though there are no separate classes for Jewish children, it is said quite a number come. The day Sewing Schools are held on Thursdays at 3.30 p. m. and Saturdays at 1.30. The former reports an attendance of ninety girls, but is closed in the summer. The "Esther Sewing-School Club," superintended by Mrs. H. S. Taylor, meets in the evening, for Jewish young women who are in day employment. Eighteen of them were found at work learning this very necessary art, which very few of the future mothers of tenement-house children have any opportunity to acquire; their sewing lessons having been prefaced as usual by prayer and a scripture lesson in the name of Christ, by Rev. Mr. Lovejoy.

### JEWISH MISSIONARY SOCIETIES.

Louis Meyer, in *The Jewish Era* of Chicago, compiles a statement of 119 organizations, with dates, classification, workers, stations, publications and moneys. There are 37 in Great Britain, 34 in America, 18 in Germany, 5 in Scandinavia, 4 in Netherlands, 4 in Russia, 2 in France, 2 in Switzerland, 2 in Africa, 1 in Austria-Hungary, 4 in Australia, and 6 in Asia. The total of workers is given as about 800, at stations 246. Annual Expenditures (incomplete) make a total of \$515,250.

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## WONDERS OF THE "PECULIAR PEOPLE."

EXTRACTS FROM AN ADDRESS BY BISHOP WM. R. NICHOLSON, D.D.,  
OF THE REFORMED EPISCOPAL CHURCH.

Three thousand five hundred years ago they were a people; [and if there be any truth in the archives of heathen kingly hierarchies which modern archæology pins its faith on, they were then almost a middle-aged people!] The American, nay the Englishman, the Frenchman, the German, the Russian, all are mere boys alongside this venerable gray head. They were in contact with the Pharaohs of Egypt, had many a tilt with Nebuchadnezzar, were already old when Greece and Rome were founded, were at the height of their prosperity as a State when Homer was singing the wrath of Achilles, had even entered on their national decline when the fabled wolf suckled Romulus. In so long a stretch of ages countless peoples have appeared and disappeared; in fact, not one of an antiquity so venerable, save only the sons of Ishmael, has ever survived that crushing weight of years. But here is the Jew, now more than three thousand years old, yet still in all his ancient Jewish explicitness; dwelling in every part of the world, but without any place his own. Were there nothing else, this racial everlastingness must point out the Jew as being, like Saul, "from his shoulders and upwards," higher than any others.

Secondly, the wonder grows, for while they have been imperishable as a people, at the same time they have perished as a State; immortal as a race, but dead as a body politic. They are an interminable chain of corporate life, but the chain would seem to hang in the air upon nothing. For eighteen hundred years they have felt none of the cementing charms of country, nor the brotherhood of civil government. Yet they live as a people, they are Jews forever; the seeds of a body politic are preserved in their blood. Other peoples, when dispersed abroad, are absorbed like rain-drops in the ocean; but the Jew floats hither and thither, in all waters, to every shore.

Thirdly, still the wonder grows, for thus have they so exceptionally persisted as a people throughout the ages in defiance of such sufferings as that the half of which no other people has ever endured. At the siege of Jerusalem by Titus, the people raked the very dunghills for food, mothers ate their own children, more than one hundred thousand died of hunger, the city stank like a charnel-house. The starved wretches, stealing down the ravines at night to pick up whatever garbage for food, were captured by the Romans, and repeatedly in the mornings as many as five hundred of them were seen writhing on crosses before the walls; and "this went on," we are told, "till room was wanting for the crosses, and crosses for the bodies." One million one hundred thousand had been slain by the Romans, and ninety-seven thousand were



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taken prisoners; and “the value of the plunder obtained was so great that gold fell in Syria to half its former value.”

And then, demolished as a body politic, no longer an organized power, horribly cut down in number, festering with the memory of their appalling subversion, homeless, friendless, forlorn, the entire people, by squads and in various directions, began those world-wide wanderings that as yet have not ended. And as they began, so have they continued, for all along the way what calamities! Constantine outlawed them, cut off their ears, and dispersed them as vagabonds. Justinian excluded them from the provisions of his civil code, abolished their synagogues, made them incapable of bearing testimony, and deprived them of the right of bequeathing property. The earliest legislation in France was an ordinance against them. Even Magna Charta legalized an act of injustice toward them. In the German States they were reckoned the slaves of the emperor, and were enormously taxed and plundered. In most countries they were prohibited from owning land, and were excluded from universities and schools. Seven times they were expelled from France. At one time every Jew in England, without distinction of age or sex, was imprisoned, and their wealth confiscated to the Exchequer. Stephen Langton, Archbishop of Canterbury, prohibited all Christians from selling to them the necessaries of life. At another time, fifteen thousand were expelled from that country, and were not allowed to return for about four hundred years. At York, fifteen hundred perished by mutual slaughter, including women and children, because they were denied their lives at any price. In Spain one hundred and seventy thousand families were driven forth at one time in circumstances of atrocious cruelty. And how they are dealt with in Russia, our own eyes have seen. But, enough; these specimens may suffice. An universal treatment they have received so cruel and disastrous, it was estimated two hundred years ago that at the time the whole number of Jews in the world was not more than three millions.

Look back now and behold them. Despised, slain, starved, enslaved, banished. They glutted the slave markets of imperial Rome, the sword has devoured them by millions, famine has destroyed them by myriads, and the contumely of sixty generations has deluged them, the whole world has been choking them with “the wormwood and the gall.” Long, long have been the wanderings of the tribe of the weary foot, and, scattered from one end of the earth to the other, everywhere, “from Moscow to Lisbon, from Japan to Britain, from Borneo to Archangel, from Hindostan to Honduras,” fleeing violence, massacre, banishment, hunger, thirst, and want of all things, have dogged them as their shadow; the desert breath of scandal has shrivelled them, the bloodhounds of hate have torn them to pieces. They have had “a trem-

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bling heart, and fear day and night, and no assurance of life.” (Deut. xxviii). The infamy of mankind, “the one proverb common to the whole world.”

And yet, despite it all, a people ineffaceable they remain; while a full end has been made of their ancient enemies. “The Egyptians, the Assyrians, the Babylonians, the Romans, have not a single representative on earth;” but the commonwealth established by Moses is even now overspreading the world. The Jew is the miracle of mankind.

Fourthly, a tenacity of national life so amazing presupposes a corresponding vigor of individual life, mental and physical. As to mental vigor of the individuals of the race, what unabated interest in affairs through the ages they have maintained, even while endlessly maddened at the spectacle of their own misery; what indomitable energy, power of thought, persistence of purpose, devotion to their national ideal; and, therefore, how phenomenally endowed they personally are with courage, and fortitude, and vivacity, and clearness of conception, and faith in destiny. And all this rich mental investment propagated from generation to generation along the centuries—this supposes that it is somehow in the blood. Accordingly, statisticians tell us that the birth-rate among Jews is very much greater, and the death-rate very much less than among Gentiles. In Whitechapel district, London, the medical officer, in his report, states that, on the north side of High Street occupied by Jews, the average death-rate is twenty-seven per thousand, while on the south side, occupied by English and Irish, the average death-rate is forty-three per thousand.

Their vitality, mental and physical—splendidly they have asserted it. Mentally, how sublime they stood as resisting the fascinations of Greek culture introduced into their kingdom by Alexander the Great, and which he enforced upon their attention by his kindness to them—a test of their racial religiousness more severe perhaps than their subsequent frightful persecutions; and notwithstanding that the literary seductiveness of Alexandria, the second center of Judaism contemporaneously with Jerusalem, which, for a long period re-enforced this influence of the Greek conqueror, made its impress more or less upon them, they were on the whole as immovable as the everlasting hills. And physically: for, whereas, there were two hundred years ago only about three millions of Jews in the world, they have so increased during the one hundred and fifty years of their progressive civil emancipation among the nations, that today they number from eight millions to ten, some say twelve—about as numerous as in the reign of Solomon.

Fifthly, the wonder takes on enlarged proportions. This same people, so hated, antagonized, rent asunder, trampled down, countryless, homeless, has exerted a greater power upon the world

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than all other peoples combined. They are the fountain-head of all the monotheism of mankind; for Christianity is but the development and consummation of Scriptural Judaism, while Mahomet's doctrine of the Unity, the essence of his system, is purely a Jewish extract. Now, apart from belief in Oneness of God, especially in its Christian environment, what ennobling uplift has ever come to man?

And the Jews have given us the prophets; Moses, and David, and Isaiah, and Jeremiah, and Daniel, and all the rest. From them has come the Christ: Jesus, the Son of Mary, the Son of God, the Savior of men, lights and perfections, moral beauty, spiritual glory, Divine Love incarnate, the generative principle of all excellence. And from them we have received Matthew and Mark and Luke and John and Peter and Paul, and the whole galaxy of New Testament teachings and joys. Thus, the richest fruits of moral culture, the golden harvest of our spiritual nature, the mellow vintage of human character—all this the world has by means of the Jews.

Sixthly: and now the wonder culminates. All these astounding features of Jewish history were written out beforehand—one thousand five hundred years and near three thousand years beforehand; written in their own sacred literature, and with the accuracy of the historic pen. This can be said of no other people. Is not *this* Jewish wonder the greatest of all?

The events of their history—their being without the bond of government and without a country, their dispersion from one end of the earth to the other, their sufferings the worst, the cruellest, the most frightful ever known, and yet their unparalleled persistence as a people, dwelling alone among the nations—these events compare with what was written so long before; the correspondence is exact, even in minutest particulars. Again, the civil emancipation of the Jews among the nations, which has now been going on for about one hundred and fifty years and is still progressing, their consequent increase in number, and their rise in wealth, and learning, and influence, although still maintaining their racial identity, and their great agency in the revolutionary movements of the nations—these events compare with what was written so long before; again the correspondence is exact, even in minutest particulars. (Jer. xxx: 8; Zeph. iii; Isaiah lx: 9, 22; Micah v: 8, etc.)

Now, it matters not whether the Scriptures containing these predictions were written at the dates traditionally fixed; the lowest possible dates which the morbid critics might assign would still leave between the writings and the events so vast an interval of centuries that no forecast of man could have leaped the distance. There stand the predictions, and there stand the events, and there stands the long interval between them. This alone should smite with paralysis that destructive school of criticism so much in vogue with some.



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Here, then, is the Jew's chief distinction. His history was written in advance. A miraculous element pervades his affairs. In him the supernatural is before our eyes, within the hearing of our ears, underneath our touch. Science is wonderful; but in this miracle-man the wonder excelleth. The rationale of these wonders the Bible alone reveals: that Bible whose absolute trustworthiness is so triumphantly vindicated in the existence of the wonders themselves.

[TO BE CONTINUED.]

### OBITUARY.

REV. A. BEN-OLIEL died, June 1, 1900, at Ann Arbor, Mich. From the Ann Arbor *Daily Argus*, we gather the following sketch:

Rev. Abraham Ben-Oliel was born May 3, 1826, in Tangiers, of a family of British Jews who were residing in Gibraltar. When 18 and while he was studying in the Rabbinic schools, he was converted to the Christian faith by the reading of the New Testament, and soon after was baptized in England. He was sent out by the British society as one of the pioneer missionaries in Morocco and North Africa in 1848.

In 1856-58 he was employed by the committee of the Jewish Scheme of the Church of Scotland in Turkey; opening missions in Thessalonica and Smyrna.

In 1869, he went to establish missions in Spain for the U. P. Church of Scotland. He organized churches at Cadiz and San Fernando, and assisted in the organization of the Jerez church.

In 1883 he resumed his connection with the British society and was appointed to work among the Jews in Rome, Italy, where during four years he had a number of converts.

In 1887 they requested him to open a mission for them in Jaffa, but in 1890, owing to a serious deficit in their funds, they were compelled to give up their new mission. Then, he removed to Jerusalem and established a mission of faith which was known by the name of the Christian Union Mission.

About two years ago he contracted a bad type of Jerusalem malaria, consisting of acute neuralgia of the heart. The family removed to this country, and settled in Ann Arbor.

Until the last hour Mr. Ben-Oliel expected confidently to recover. The last few weeks he seemed to gain strength and was much freer from pain. The last three days he was remarkably better and on Wednesday even went for a quiet walk. But about midnight of Thursday, (May 31), he was seized by a frightful paroxysm of pain. In the pain he called upon God and his Savior and then, exhausted, laid his head on his wife's shoulder and all thought he was sleeping. Shortly after, his spirit passed away, as peacefully as a child falling asleep.

He leaves a widow and nine children.

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## THE “VACATION” SIN.

At the present writing, the annual three months suspension of Church functions in this and other crowded cities, has about two-thirds expired. In another month or six weeks, the writer hopes once more to meet the children of a certain suspended Sunday school gathered back from the sabbathless streets and homes to which the authorities of the Church had relegated them for the summer in order that their Christian teachers might the more freely pursue their own pleasure and recreation, far or near. Quite a number of those teachers, to be sure, have not left home, and few of them were to be away more than a month. Three fourths of the scholars are certainly here all summer, in a condition of pitiable spiritual neglect, left to absorb examples and habits of sabbath-desecration and to forget as much as possible of the little they had learned of God and Christ in the thirty-nine Sunday-school hours of the year.

There are two theories to sustain this practice: (1) No man, woman or child ought to incur the remotest chance of doing too much for Christ. The *maximum* of self-care for the body must be secured, before a single cell of nerve or muscle tissue is worked off in Christian service; and this applies to occasions of rain, cold, heat, or disinclination, at all times of the year. “Spend, and be spent?” Spent nothing! That may have done for Christ and the Apostles, but we are different. Alas, we are.

(2). Of Church and Sunday-school work, the *sine qua non* is always a full attendance and a good time. Even a revival in full tide must be summarily brought to a close if it lasts to the season when the ‘laborers’ begin to run away to their recreation, and the meetings begin to dwindle. Stop everything at once, rather than let a thinness be seen in the roll of teachers and scholars. A closed Sunday-school room is cheerful enough (to absentees), but a room with vacant places in it, is utterly disheartening, and cannot but impair the zest and prosperity of the school for the rest of the year. This view is the one generally accepted, because the general idea is that the success of a Sunday-school or other meeting depends on numbers and stir, and not on quiet individual fidelity to work,

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by the Spirit of God. It is the ‘organization’ idea. Organizers naturally make all-in-all of their own work and the visible mass of its results. The conditions and maxims of popular politics are taken to apply to Gospel work. If all that is sought is a *vote* from each individual, there may be nothing like rushing it *en masse*. Too probably, a sort of vote for Christ is in fact thought to be about the sum of conversion, expressed, perhaps, on a printed blank.

But Christ’s kingdom is not of this world, and men of the world cannot be qualified to understand it and rule in it, by ordaining them as elders, deacons or teachers. There are at least half a dozen of the best teachers in our Sunday-school who never leave town, who are never absent from their classes, and who would rejoice to pursue the work they love best, throughout the summer, but are now compelled to mourn their vacant Sunday-school hours, because the organization will not consent to have a poor-looking little Sunday-school kept up in the summer, lest it should take the *vim* and rush out of the work of the whole year. We think they do not understand this matter, who “despise the day of small things,” which God himself hath chosen to confound the things that look mighty.

### “THIS ONE THING I DO.”

The design of “SALVATION” is to open more widely and deeply the revealed truth and will of God. In this endeavor, the little magazine is cramped by narrow space for things so great, and yet more by the narrow limits of readers’ leisure and patience for such things. We would gladly double the contents—but to what end, if it be impossible to double the interest of readers?

Of the two branches of the Word we would unfold—the TRUTH and the WILL, of God—the former fills the most space, for the Will is soon told, if one knows it. It is simple, that he may run who is reading it, and the wayfaring man though a fool need not err therein. All the more, however, it needs iteration, and especially illustration and application to the main objects of the times. In this great missionary era of Divine Providence, the amazing insensibility of the Church needs to be stirred by the presentation of the will of God as manifested in His marvellous goings forth with the handful who follow Him calling for help to enter



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## *A Parable of the Fig Tree.*

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into the whitening harvests; and by faithful rebuke, too, of the 'Christian' disloyalty that hangs back in selfish indifference to God and man.

"Daily we read of princely gifts to erect a palatial—stable! Tombs cost \$200,000. Bal masque consumes \$50,000. Wedding breakfasts \$5000. We indulge in a thousand unnecessary, foolish, prodigal expenditures, and withhold our gifts from the religious causes of the age.

"A gentleman who had been descanting on his costly home, his expanding business, and the heavy expenditures of a small family, was asked to give \$100 to the Twentieth Century Thank-offering. He replied that that amount was beyond his ability. And yet it was not one one-hundredth of the sum he had just named as the expense of the year for personal gratification. Others give as a reason that they have incurred debts to enlarge their business; made investments, and are in honor bound to meet notes before granting the church new favors; sent their children abroad and must see to their expenses; run up bills for family gratification, and 'must see you later' on all charities and benevolences; 'have plenty of places to put their money,' and don't recognize the right of anybody to dictate what they shall do with it" [not even Christ?]

—*Baltimore Methodist.*

### THE UNTIMELY FIGS.

#### 'A PARABLE OF THE FIG TREE.'

Among the parables of Jesus, the most obscure and prophetic significance was attached to the parable which he *acted*, while returning to Jerusalem, on the day after his triumphal reception by the people, to receive the official challenge and rejection of his authority, with attempted arrest, by the ruling hierarchy of the nation.

"Now in the morning as he returned to the city, he hungered. And seeing a single fig-tree by the wayside, he came to it and found nothing thereon but leaves only [for the time of figs was not yet. Mark xi: 13]. And he saith unto it, 'Let there be no fruit from thee henceforward forever.'" (Matt. xxi: 18, 19.)

There is no doubt that the curse of that figtree was a figurative judgment on the city that lay before him under the dominion of a perverted and hopelessly unfruitful faith: faith in "doctrines the commandments of men," regardless of the oracles of God in their own Bible: even as it is among all the Jews, to this day.

At Northfield the other day, Mr. Sankey, in describing his visit

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## *The Untimely Figs.*

to Bethany last year, remarked, as many have done, his wonder that the Master cursed a tree for not bearing figs when it was not time for figs. But I learned there, he says, that a fig tree first bears green or untimely fruit which falls off, and after that comes the "time of figs." If there is no untimely fruit, there will be no later fruit.

Here was an exact parallel to the case of the Jewish State. The Lord did not demand of it the mature ripe fruit of the New Dispensation: "the time of figs was not yet." But since it failed to put forth the primitive green fruit in the springtime of the Old Covenant, to show that there was productive and progressive life in the tree, it was impossible for it to go on to real fruition in the Gospel Summer. The curse of eternal barrenness was in it by nature; and it is not in organic Jerusalem, revived though it be, nor in any kind of reformed Judaism, that its people will ever taste the fruits of promise. Once, indeed, God could say (Hosea ix:10) "I found Israel in the wilderness, like [wild] grapes: I saw your fathers as the first in the figtree at her first time." From that crude stage of development under Moses, they might advance (as the "remnant of election" did) to the sweet ripeness of spiritual life in Christ. "From ME is thy fruit found." Him rejected, there remains but a barren tree, dead in life; until He shall return, accepted, and mourned over as one mourneth for an only son.

Here is Evolution, in truth. First, a secret leaven: later, a pervading growth and expansion. First the germ, small as a mustard seed: at last a fruitful and protective tree. "First the blade, then the ear; after that, the full corn in the ear." At first, babes in Christ, nursed with milk—"for everyone that partaketh of milk is inexperienced in the word of righteousness, for he is a babe. But solid food belongeth to the complete, who by reason of maturity have had their perceptions trained to discern both good and also evil (Heb. v: 13, 14).

This parable, with its parallels, illuminates for us the characters and relations of successive stages in Divine development, both in those generations and in those individuals, who continue under the influence of the Living Word, from its green rudiments even to its ripe fruition.

But the untimely figs were never meant to remain. Though necessary precursors of true fruit, they are not in themselves worth

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preserving, but are considered free to any passing man or animal that wants them. “Since I have become a man, I have put down the things of the babe” (1 Cor. xiii: 10—12). They may drop off of themselves, as

The full-juiced apple waxing over-ripe  
Drops in a silent summer-night.

But oftener they are shaken off in the wrestle against sin and temptation, or wrenched off by storms of affliction or conflict, “as a figtree casteth her untimely figs when she is shaken by a mighty wind” (Rev. vi: 13). Then is “the season of figs,” and the rich fruits come forth.

The parable teaches us to set a true value on the fresh and green beginnings of Christian life, and neither to condemn their insufficiency nor suffer them to settle into self-sufficiency. Let them rejoice in their societies of Christian Endeavor, and in their tender essays at mutual edification, competing, though scarcely contending as yet, with the fascinations of the worldly life and the preparations of Nature for posterity; hail the untimely figs that put forth a slender promise of better fruit to come; and by all means keep them humbly sensible that “still there’s more to follow” and that the sense life and self life of youth or of early Christian experience—in which alas, or worse, the most of us pass our whole lives—are but a crude stage, to be soon overpassed by growth in grace.

Finally, by this observation we are reminded that early essays at the ministry of the Gospel, ardent and enthusiastic as youth and grace can make them, are yet a sort of untimely figs, full of promise, but usually far short of the ripe and foodful fruit or “solid food” which the Church needs, to sustain and advance her higher development. A few times, indeed, in its history, the world, or the Church, has met with the miracle of “an old head on young shoulders.” But as a valid rule it should be laid down that, although gray hairs are not wisdom they will come with it, generally, and, indeed, with all manner of ripeness and richness of life for every purpose; except that for aggressive evangelism the exuberant forces of youth are designed and should be set apart. “Old men for council: young men for war.”



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## *The Creator's Masterpiece.*

### IMPRESSIONS FROM G. CAMPBELL MORGAN.

This year also, on two Sundays in August, that able minister of the New Testament preached for the Fifth Avenue Presbyterian Church, New York. The substance of the two sermons, out of four, which the writer had opportunity to hear, ought to be passed on for the benefit of other hearers and preachers who may by the will of God get it in “SALVATION.”

#### I.

CREATED IN CHRIST FOR GOOD WORKS WHICH WERE CREATED IN  
CHRIST FOR US.

In the revised version of the tenth verse in the second chapter of Paul's letter to the Ephesian Christians, namely: “*We are His workmanship, created in Christ Jesus for good works which God aforetime prepared that we should walk in them.*” the preacher found the doctrine of a definite divine plan or scheme of good works ordained beforehand, expressly, for every one whom He created in Christ Jesus: which works, in sum, constitute the visible creation which God made in Christ and is developing as the redemption of the world. It is a plan unfolded step by step, at every hour and moment of the individual life, (and again, of the collective Church life), by the several occasions and opportunities that providentially arise, by the dictates of the Divine word, and by the inspiration of the Holy Ghost. A plan composed not of great works and events, usually, but of daily and hourly duties, of every kind, done unto the Lord and in the name of the Lord, to the least of them; and every one of them prepared in Christ Jesus from the foundation of the world, for each of His members to bring forth to the glory of God in Christ.

The word in our versions, “workmanship,” was bettered by reference to its original, *poiëma*; meaning not precisely workmanship, or exerted skill, but simply *a work*; primarily a work of art, especially poetical, whence *anglicé* “poem.” With all propriety, it was said, this glorious *poiëma*, the Church as created in Christ Jesus, is called God's poem; and without irreverence be it said, his masterpiece; in which the highest elements of the sublime and beautiful in God shall flow forth forever in rhythmical melody transcending the music of the spheres.

Turning again to the Apostle's own language, one is surprised to find that the word translated *which* (“which God afore prepared”) is not *hous* (which) but *hois*, “for which,” in each of

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the critical editions of the Greek Testament now received. Corrected accordingly, and somewhat further, the clause reads thus: "Created in Christ Jesus unto good works, FOR WHICH, God prepared [us] beforehand so that [hina] we shall walk in them"—literally, *walk around* in them; be engaged in them wherever we are and wherever we go.

Nevertheless, the same doctrine as before stated is arrived at by a converse inference from the corrected version of the text: for since God prepared us in Christ for the works, the works must also have been prepared in Christ for us; a plan complete on both sides: works all specifically ordained beforehand, and doers for the same specifically prepared beforehand to perform them. Thus united with Christ in a Divine drama, of which every act in our lives is an appointed part (if performed aright) we are stimulated by an exalted participation in God's own creative work and glory, even to the humblest details of our duty and endeavor.

## II.

A CHOSEN GENERATION: A ROYAL PRIESTHOOD: A HOLY NATION:  
A PECULIAR PEOPLE.

These titles are re-imposed by Inspiration, in the General Epistle of Peter to "the Elect," from the ancient covenant with Israel, in which God called them his "chosen," "a kingdom of priests," "a holy nation," "a peculiar people," and "a peculiar treasure," or "inheritance" for Himself. "Which covenant they brake," and God replaced it with a better, by a new calling and election, not of the sons of carnal generation, but of sons chosen unto regeneration, "Sons of God," and "partakers of the Divine nature." These titles, therefore, are not a series of separate specifications merely, but a logical development from the root idea, regeneration, unfolding progressive relations of God's people to Himself, to each other, to the world, and to the world's redemption.

1. "A CHOSEN GENERATION," "not generated of blood, or of the will of the flesh, or of the will of man, but of God," and born into the royal family of Christ the everlasting king. Hence (2)

"A ROYAL PRIESTHOOD," as not only brethren but also members of Christ, united with him in spiritual rule and expiatory intercession, for the whole world. Hence (3)

"A HOLY NATION," the Divine Commonwealth of Christ's own race and brotherhood, the true Social State, that is yet to be "the Commonwealth of Man," the family of God the Father, and the Kingdom of God the Son, in all the earth. Hence (4)

"A PECULIAR PEOPLE," God's peculiar possession, or "inheritance," called (saith He) to be "a peculiar treasure unto me, above all people;" over whom "He will rejoice with singing" (Zephaniah iii: 17), with whom in the fullness of times He will gather in one all that are in heaven and on earth, even in Christ, in whom we also have obtained an inheritance (Ephesians i: 10).

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## THE FIRST CHAPTER OF GENESIS AGAIN.

The exquisite Matthew Arnold (inventor of the "Power that makes for righteousness") has mentioned among his collected reports of the ignorance and vulgarity of Americans, that he "was told by an American of reputation as a man of science, that he [the man of science] lived in a town of a hundred and fifty thousand people, of whom there are not fifty who do not imagine that the first chapters of Genesis are exact history."

To a cultivated and self-sufficient pagan, who does not comprehend the prehistoric history and pre-scientific science miraculously foreshown in those chapters to stamp the Book Divine—to such, this knowledge must, of course, seem an example of the most crass and vulgar ignorance. On the other hand, to one who sees the more mature results of physical science in their marvellous alignment with the details of the Mosaic record in their strict construction, contempt of this knowledge, in a man "of reputation as a man of science," and in an authoritative teacher of the age, is ignorance the most pitiful of all among men: not merely because it is darkness in the blaze of noon, but more because it is ignorance, and teaching ignorance, of that to which all knowledge besides is but childish and ephemeral—the knowledge that God has given to man an authenticated revelation of Himself and of His will, from the very foundation of the world.

It is a mitigation of the disgrace, but not of the pitifulness, of that ignorance, that the keepers of Divine truth themselves have much of it to answer for. The best efforts of devout men of science to bring the statements of Genesis into consistency with the known physical history of the universe have been frustrated by an inveterate yet palpable misunderstanding of the inspired author's view point, and of a cardinal word in his statement. A graduate of Yale College, whose attention was drawn to the harmony of Genesis and Science shown in the May number of "SALVATION," 1899, replied cheerfully, "O yes: I went through that same argument very satisfactorily in college, under Professor James D. Dana, and the expositions of Professor Guyot." Now the fact is that the expositions of those eminent scholars stumbled equally with others over the unperceived view point of the narrator in Genesis, and fell into confusion and futility at the so-called "crea-



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tion" (literally *appointment*) of the "two great lights" and of "the stars also."

The publisher of "SALVATION" has ventured considerable expense and trouble to redeem that "miracle of miracles," the first chapter of Genesis, from the discredit in which careless translation and more careless reading have left it in the eyes of men of science without faith or correct biblical instruction.

We should be very glad to induce some unbeliever among those best equipped for the task, to come forward and attempt to show a flaw in the science or the interpretation of the first chapter of Genesis as set forth in the May number of "SALVATION," 1899; or to reduce that chapter to anything less than a miraculous anticipation in every detail, of all and more than all the knowledge of the subject lately attained by human science, and published thirty-five centuries before man acquired the first of the instruments necessary for exploring it probably five thousand years later than its revelation to the antediluvian seer.

All the same we would be very glad to be one of the hundred and fifty thousand dwellers, less fifty, in a favored but unspecified and we fear mythical town, who "imagine the first chapters of Genesis to be exact history." Whether they know any logical reason for their faith, or not, the faith itself is sound and salutary for their souls, and a goodly fellowship withal. Yet we would that it might be established in exact knowledge, for the manifested authority and glory of our Father's word.

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## Critical Study of the Bible.

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### BIBLE REVISION REVISED.

#### MATTHEW xi: 7—19.

7. Except in the first line, which is grammatically exact, the Revised Version seems to be poorer English than the A.V., without any advantage in substance. The Revisers' usual and studied substitution of "behold" for "see," correctly distinguishes the verb *theaomai*, or *theōreō* (to look at) from the simple sense of vision

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commonly expressed by *eidō* or *oraō*. But in English and even in Greek, the simple verb of vision is often used emphatically—“see!”—as in the present instance, “What went ye out into the wilderness to *see*?” “To behold” is an unvernacular and pedantic form to substitute here, and in perhaps a majority of the other instances; without any advantage in sense.

8. We would say, “Behold, they that wear soft clothing [why *raiment*?] are in the houses of kings:”—where, for once, the Greek form of possessive suits the English ear better than its own.

9. “But wherefore went ye out? to see a prophet?” This emendation (R.V.) follows a simple transposition of the words of the text, more recently accepted by some critics. In such a balance of authorities, the other text,—which does not jar the flow of rhetoric by an abrupt change of style, or break the close connection with the following clause—seems to have a very strong intrinsic claim to preference. We would say, let the old version stand.

10. R.V. gives us “who” (personal) for the archaic indiscriminate “which” of the old version: a very desirable emendation in all such instances.

11. “Yet he that is the less (*mikroteros*)—i.e., who is *not* the greatest—in the kingdom of heaven, is greater than he.” Both versions have the advantage in elegance, but this is the only correct expression of the text, and that also seems strictly reasonable.

12. A troublesome passage for translator and exegete. The latter may possibly get some relief by a substitution of synonyms, like this: The kingdom of heaven is stormed, and men of force are capturing it. (Referring to the courage or force of character required to get into the kingdom of heaven in times like those.)

14. The version is literally corrected by the Revisers, and the last item (“who is to come”) may be important, with reference to the declaration of Jesus (Matt. xvii: 11) “Elijah truly *shall* first come,” and, “is come already:” agreeing with the location of Elijah by Malachi at the eve of “the great and dreadful day of the Lord.” “Hear, hear!” says the Lord at this point, and never without something to say, of extraordinary import.

16. Say “little boys” for “children,” as both realistic and close translation.

17. The Revisers have corrected, as usual, the tense of these verbs, and the sense of one of them (*ethrēnēsamen*, we wailed, or

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chanted a dirge). But why not also translate *ouk ekopsasthe*, “ye did not beat yourselves?” Dread of realism even in translation, seems to be still an inveterate vice.

19. “And wisdom was justified by her children,” is a literal translation of what seems to be the true text: although it is hard to see the sequence to the foregoing, implied by “and” in the place of “but.” “By her *works*” (instead of children) is accepted by the Revisers and W. & H., in spite of Luke’s report (vii: 35) which says children.

## THE CHRONOLOGICAL SYMMETRY OF THE TIMES OF THE KINGDOM OF GOD.

In the number of “SALVATION” for last April, this wonderful subject was opened, with the demonstration of three symmetrical bi-millenniums into which the history of Man is divided by three Divine epochs under three great human or Divine-human heads, viz: Adam, Abraham, and Christ. It would repay the reader to turn again, here, to that unfinished article. It continues thus:

But we are not yet at the end of surprises in the metrical order of celestial times. There are other chronological co-incidences and symmetrical divisions no less remarkable than the three bi-millenniums, and enclosed within them. We find the bi-millenniums again, symmetrically subdivided into millenniums and semi-millenniums, marking distinct epochs and sub-epochs.

The particular crisis that marked the 1000th year of the world, or the beginning of its second millennium, was the testimony and translation of Enoch, and the culmination of the great apostasy with which it was related. This appears, by the genealogical record, to have been short of the first completed millennium by about thirteen years only. It is no absurd speculation, if we allow ourselves to guess that the regularity of epochal terms asserted itself at some critical juncture not recorded, which followed the great manifestation in Enoch by just those thirteen (more or less) years.

Noah’s great ministry of prophecy and judgment, which practically headed and filled the second millennium, (since he died at the apparent anno mundi 2006, close to the birth of Abraham), began while the translation of his great-grandfather Enoch was fresh in all men’s memory, together with the circumstances occasioning it; and that great event probably sealed with its sublime impression the consecration of Noah from birth, to the God of his fathers, in impregnable faith amidst the universal apostasy that he was to withstand in solitary endurance to the end. We may well therefore call this second millennium after Noah, under whose



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presidency as the Divine representative, it stands. It completed, as we have seen, the bi-millennium of natural or patriarchal order; in effect, a probation of human liberty in that unlimited sense which is the ideal of some of our modern agitators—with what sort of issue we know, in a condition of the world which the Flood itself vividly typified, as a consummation, and, we may hope, represented also in God's pledge to Noah to restrain it evermore.

The second grand bi-millennial era, of which, in true history, the Hebrew theocracy is the central stem, we for that reason name from Abraham. Here, we are once more struck with an exact division of the grand bi-millennial epoch into two millennial epochs, as definitely contrasted and related to each other as the two sides of a continental mountain range. The wondrous œcumenical reign of Solomon was the summit of the ascent, just one thousand years in length, from the lone childless pilgrim, or rather from his cradled infancy, to the culmination of Hebrew greatness, and to the beginning of its thousand-years decline to extinction. The epoch was still more precisely marked in time, and in a religious sense, by the dedication of Solomon's temple; also a culmination, and also immediately followed by a decline, of the glory of Jahveh as the enshrined God of Israel; in other words, of the Hebrew theocracy and of Old-Testament religion.

Solomon's temple was the first conspicuous symbol reared for the Living God before the eyes of the world, and also the most splendid and costly in quality, of all earthly temples. The historical juncture was also a type parallel with the religious symbol. It was the temporal culmination of the Divinely chosen House of David, which Christ was to perpetuate forever, and it was a miraculous proto-typical display of the peaceful moral empire which Christ is to sway over the whole world. Without one battle, without any display of force or assertion of compulsory authority, Solomon swayed the councils of all nations, and bound them in willing tribute to the people of God, by the influence of his Divinely exalted genius, and through the over-ruling providence of God who had promised and given him that imperial wisdom and majesty. We have the clearest authority of Inspiration for regarding this preternatural reign as a type of the triumphant millennium of Christ, and Solomon as the proto-typical Prince of Peace.

By the culmination of Hebrew greatness under Solomon, the whole of Hebrew history is divided into a first millennium of growth and a second millennium of decline: for the decline followed precipitately after Solomon's death, in the secession of ten tribes from the kingdom of his headstrong son and successor, Rehoboam; while the worship of Jahveh at his chosen national shrine was almost as largely forsaken, and supplanted by that of the teraphim or cherubim symbols of adoration, which were soon turned, by the universal proclivity of human nature, to objects of adoration, and led the way to widespread apostasy in both kingdoms to

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the demon gods of Syria and Canaan.

But once more: each of these two halves of Hebrew history is divided centrally into two semi-millenniums, each of marked significance. The dividing points consisted of two strikingly analogous events: the first, the entrance into Canaan from the bondage of Egypt; the second, a re-entrance into Canaan from the captivity in Babylon. A further co-incidence marks these two semi-millenniums: The first was an era of organization, both national and religious, and the second was an era of re-organization and restoration in both senses. The first was by the hand of Moses, the inspired lawgiver: the second was by the hand of Ezra, the restorer and compiler of the law and the sacred scriptures. The first of the two millennia thus sub-divided was the period of the planting, rearing and discipline of God's chosen people; of the giving of the law of God; and of the establishment of those model national and social institutions towards which the Gentile nations are now beginning blindly to struggle back. The second was distinctly the period of decisive conflict between the judgments of the Living God and the idolatries of the heathen within the Church, as the preceding millennium had been distinguished by his didactic judgments on the idols and idolaters of Egypt and Canaan outside the Church.

It will be more satisfactory to the reader, if we pause here to show the exactness of this bi-millennial chronology by the figures of the genealogies from which it is derived. Summing up the years from birth to birth of the successive heads in the patriarchal line of the sons of God, in the fifth chapter of Genesis, we find the birth of Noah in the 1056 year from the creation of Adam. “And Noah was 600 years old when the flood of waters was upon the earth.” The exit from the ark, as appears from the 14th verse of the 8th chapter, was one month and 27 days from the beginning of Noah's 601st year. In the 11th chapter, the line of grace is again taken up, and we learn that Arphaxad was born to Shem two years after the flood. Adding these two years, with the previous 600 of Noah, to the 1056 before Noah was born, and then summing with these the years from birth to birth of the first born sons in the line of Shem, we come to Terah, the father of Abraham, at 1878 years from the creation of Adam. Here the genealogy abruptly closes. The date of Abraham's birth is not given. This is one of those breaks that add still further to the degree of indefiniteness already resulting from the probability that the fractions of years were counted as years in the genealogy. We learn, however, from the 32d verse, that Terah died at 205 years, in Haran: the first stage in the pilgrimage to Canaan, where the sacred family sojourned during the aged patriarch's last days of infirmity or sickness; and in the 4th verse of the next chapter we are informed that Abram was 75 years old when he finally departed out of Haran to go into

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the promised land. It is safe to presume that there had been no unnecessary delay after Terah's obsequies; but if five years were consumed in settlements and preparations for the sundering of the two families of the brothers Abram and Nahor (which of course had been at least re-united in the burial of their father, while that of Nahor remained there, to provide, as we shall see hereafter, a wife for Isaac); it would follow that Abraham was seventy years old at the death of Terah, and consequently was born in Terah's 130th year; making an apparent period of 2008 years from Adam to Abraham: the spare eight affording a possible compensation for the defective years counted in the previous record; while the uncertain conjecture of the delay in Haran after the death of Terah may also admit of the birth of Abraham and the death of Noah having both occurred together at the dividing line of their respective bi-millenniums. I have a strong faith that if we could obtain exact data we should find an exact bi-millennium between these two great heads of sacred history (Adam and Abraham).

We next find, in Paul's epistle to the Galatians, that The Law was given 430 years after the promise to Abraham; which promise had been first made (if that was the time the apostle meant) before Abraham left Ur of the Chaldees and sojourned in Haran. This was, as likely as any way, about Abraham's 70th year; so that the 500 years, or semi-millennium, from the birth of Abraham to his first sub-epoch, the promised possession of the land of his sojourning, is made out with remarkable exactness; which, I have no doubt, belongs to it in common with each of the marked divisions of the sacred evolution.

This semi-millennium is very properly designated as the period of the Sojourning, or wandering, of the Hebrew race—as the present Christian era might again be styled. It is, still more properly, the period of their marvellous growth, from one childless centenarian to a nation of five or six millions.

Next, the conquest of Canaan, and the long training in faith and obedience by alternate chastisement and deliverance in the times of the Judges, so called, make up a second stage of the Hebrew evolution, which is strikingly marked as the theocratic period of the Hebrew State. As the Lord said to Samuel, the last of his inspired lieutenants in that period, it was himself as king whom the people rejected, when they asked a king from among men, and sought a visible government of force for their protection, through unbelief in God. In like manner again they rejected him in the person of his Son; and neither they nor we will ever find the “rest that remaineth unto the people of God” until all carnal constitutions shall be subjected to the theocracy of Immanuel and the administration of his saints.

The period was theocratic politically; but more essentially it was distinguished by the sojourning of the Lord himself in the tabernacle, instead of that fixed and visibly glorious seat where he had



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determined to “set his name” in the sight of all people. The establishment of the Temple and its worship on Mount Zion, being so clearly the central and consummate Old-Testament type of the kingdom of God, and the glorious reign of Solomon so clearly foreshadowing the triumph of the Son of David *par eminence*, there is no epoch more Divinely marked in sacred history than this, which terminates the obscure sojourning of God’s manifest presence in the wandering Tabernacle; and we are not surprised, though thrilled, to find that it completes with marked exactness another of the rounded days of God, defined at once by the erection of his greatest visible symbol on earth and by the culmination of temporal grandeur that divides the two millenniums of the ancient dispensation.

We learn through Stephen (Acts xiii) that God gave the Hebrews judges and prophets under inspired direction by the space of about 450 years. If, as he seems to mean, this period began with the first of the so-called judges (Joshua), the reign of Saul, the first king of Israel, which was forty years, and ten years allowed for the confirmation of David’s throne by victory over his many foes within and without, make up our semi-millennium at the installation of the typical House of David, ancestral to Christ; instead of its typical culmination in the reign of Solomon, which we have found of so apt significance. On the other hand, if we suppose that Stephen, speaking without precision, for no historical purpose, recapitulated the whole period of theocratic guiding and governing under the 450 years; then the forty years of Saul and the forty of David, with the seven occupied by Solomon in building the temple, approximate closely to 500 years from the giving of the law to the dedication of the Temple. But precision is unattainable either in the computation of dates or in the definition of the epochal crises, which may often be secret. The rough approximations which cannot be avoided, to the turning points and terms of these great epochs, are sufficient to show the Divine symmetry of their construction.

How, then, shall we now find the central dividing point of the second of these two Hebrew millenniums? It is the application of the numerical key that has given us the defining crisis of the period just considered; and the same key here fits the lock again. Again with strange exactness, the semi-millennial measure applied to the track of Hebrew history, finds the true commanding point, in the higher or religious sense of the story. at the Second Temple, the rebuilding and dedication of which divides the thousand years in the centre; leaving it to stand for a sign and token through that last quarter of the old dispensation which was crowned at its definite close with the coming of the Lord of the Temple himself, to take the place of temple, priest and sacrifice, forever.

But the five hundred years between the two temples was, to human view, most humiliating and disastrous, in the decline of faith

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even to ultimate general apostasy, idolatry, and moral corruption. In the larger light of revelation, we find it to have been, in common with all other periods in the history of the Church, and especially, a period of trial and sifting, to winnow out the salvable remnant which is all that can be rescued until the kingdom of God shall prevail universally under the brightness of the Coming of the victorious Son; while terribly consuming the incorrigible refuse of the people as chaff, and again and again purging the temple of God as with unquenchable fire.

The contents of this semi-millennium (among which we shall find in the future some of the most glorious and inspiring themes of Divine history), may be summarized as the events under the kings and major prophets; the internal conflict between faith and idolatry, righteousness and wickedness; the ultimate apostasy of the House of David and the Jewish State, followed by the utter extinction of both from the land by the hand of Nebuchadnezzar; until the seventy years captivity, with the irresistible manifestations of God's majesty against the kings, the hierarchy and the gods of Babylon, had confirmed a small but disciplined remnant in the faith of the God of Israel, to return and restore his holy seat, and through another five hundred years of fiery trial “to make ready a people prepared for the Lord.”

The chronology of the semi-millennium from temple to temple is thus computed:—We learn from the first book of the kings, that seven of the forty years of Solomon's reign were spent in the building of the temple. To his remaining 33 years add the 394 years assigned in the record to the reigns of his successors down to the destruction of the city and temple of Jerusalem, and 73 years then following before the completion of the new temple, and the sum is found to be exactly 500 years.

One more semi-millennium now remains until the coming of the Christ, besides ten years of surplus material for possible corrections of the chronology, that we may or may not be able ever to make. The contents of this last period in the old dispensation will be rich in interest, all the more because they are entirely unknown to Bible-readers as such, and are the most unfamiliar to the general reader, among all the periods of history, although hardly second to any for heroic exploits and tragical events.

In a summary review of the bi-millennium we have now surveyed, we recall these four sub-epochs of 500 years between Abraham and Christ: the date of Abraham being anno mundi 2000, and that of Christ, anno mundi 4000:—sub-epoch of 500 years from Abraham to Moses, the Law, and the Exodus from Egypt to Canaan; anno mundi 2500: to the House of David or Solomon and the First Temple, a.m. 3000: to the Restoration and the Second Temple, a.m. 3500: thence to the birth of Christ, a. m. 4000.

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## The Residue of Prophecy.

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### APOCALYPSE OF THE APOCALYPSE.

#### REVELATION XI.

[A second emblem of the sequestration of the faithful, in the sight of God and of the world, is introduced here in the following terms. in which, again, we discover a distinct unity of symbolism with the prophecy following and illuminated by the connection.]

And there was given me a reed like unto a rod; saying, Rise and measure the sanctuary of God, and the altar, and them that worship therein.

Measurement, being intended in its literal use for ascertaining dimensions, seems in that view meaningless here, to the plain mind, but affords opportunity for ingenious discourse on the definite and unalterable number of the elect as known to God. In point of fact, however, nothing is said of any dimensions being obtained or sought. The plain sense seems to be that of a survey, or delimitation of boundaries, as by engineers, in which measurement is a necessary factor, but the end is demarkation. “The Lord knoweth them that are his.”—The word sanctuary, here adopted, is a more exact translation than temple: the Greek (*naos*) indicating the sacred precinct to which only true Israelites were admitted, and which is often used as a figure of the true church of God. “Know ye not that ye are a sanctuary (*naos*) of God, and the Spirit of God dwelleth in you?” (1 Cor. iii. 16.) In this view, the spiritual demarkation is a parallel to the sealing in a former vision (vii), but under another figure, introducing the Church of God by its primitive symbols, the sanctuary, the altar, the candlesticks, and the olive trees, of the tabernacle, for the more definite development of her office and conflict under Christ which is the burden of the remaining revelations.

And the court which is without the sanctuary throw out and measure it not;

That is, the court signifying the external or visible pale of the Church is not to be included in the demarkation of the true spiritual sanctuary, altar and worshippers of God, which constitute the subject of this survey. This court—identified symbolically in the words following with Jerusalem, the symbol as well as the destined metropolis of the Divine Commonwealth yet to be established on earth—is given over spiritually to profanation and oppression by worldly forces for 1260 years (“forty and two months”) from a certain initial date not specified but co-incluent with the revival of the death-wounded Beast in his sixth-eighth head.



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It is to be noted in passing, that the magnificent measurements and topographical changes foretold by Ezekiel and in the xxi. of Revelation, are for a purpose quite different from this; namely, to show the transcendent grandeur and glory of Christ's future metropolis on earth.

for it hath been given to the nations, and the holy city shall they tread under foot forty and two months.

The “holy city” is identical only in symbol with the literal Jerusalem, as regards this period of spiritual adversity. The literal Jerusalem has already been trodden down of the Gentiles once-and-a-half times 1260 years, without a sign of deliverance. The period here defined is the great prophetic period of the reign of the Beast in his sixth-eighth head; of the exile of the Sacred Woman in the wilderness where she divides into the persecuting Harlot and the waiting and suffering Spouse of Christ: of the resistless tyranny of the Impious Horn in Daniel's prophecy; of the treading down of the spiritual Jerusalem, and of the prophesying of the Two Witnesses in sackcloth; severally expressed in these typical equivalents of time: forty and two months, 1260 days, and a time, times and a half; or in literal language, 1260 years.

And Jerusalem shall be trodden down under the nations until the times of the nations be completed (Lu. xxi: 24). And power was given unto him [the Beast] to continue forty and two months (xiii: 5). And they [the saints of the Most High] shall be given into his hand until a time [full round of time, 12 months] and times [twice twelve months] and the dividing [half] of a time: [42 months, or 1260 days] Dan. vii: 25. To the end of these wonders . . . a time, times, and a half (Dan. xii: 7). And the Woman fled into the wilderness, where she hath a place prepared of God that they should feed her there a thousand, two hundred and threescore days (xii: 6). Where she is nourished for a time, times, and half a time, from the face of the serpent (xii: 14). And they shall prophesy, a thousand and two hundred and threescore days, clothed in sackcloth (xi: 3).

And I will give unto my Two Witnesses and they shall prophesy a thousand and two hundred and threescore days, clothed in sackcloth.

Here the Divine Orator of this spoken revelation stands disclosed. We were tempted to think it was he, in the description, so like himself elsewhere, of the mighty Angel with the little Book opened, who proclaimed the End (x: 1). Afterwards, “the voice which I heard from heaven,” (that “first voice” in i: 10), now saying, Go, and take the little Book, more clearly identifies him in “the Angel” (xi: 1). These gracious theophanies are stamped on the first and last and intermediate pages of the Apocalypse, that those who love his appearing (presence) may not cease to recognize it with joy and confirmation strong in every wondrous word of the prophecy of this Book. Our present chapter (xi) had opened more dimly, with the impersonal clause, “there was given me a reed, saying,” etc.: but this

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third verse clearly indicates who is speaking. Thence on to the 11th verse, it is unequivocally the voice of the Divine Revealer in person. There the form changes to narration as of things done: apparently a change from oral to spectacular revelation: but what majestic sanction remains stamped upon the office, the message and the inviolability of the Witnesses of Christ "in the days of their prophecy" as the Church of the Living God, commissioned in verses 3 to 6!

I can for my own part find no difficulty or ambiguity in the figure of the Two Witnesses. "Ye are my Witnesses" was the oft-repeated commission of God to the Church of his chosen people; and the number two, or a pair, is a natural and customary figure for a representative office or organism. Representatives or symbols of any collective body were usually produced in pairs: for example, the elders, the cherubim, the two olive trees and the two candlesticks of Zechariah, of the Tabernacle and of this prophecy, the two-and-two apostles, etc. After all the confusion of inapt conjecture with which this luminous figure has been beclouded, we have simply to read in it the Witnessing Church throughout the term of the persecuting Antichrist, in the sackcloth of patience, humiliation, and supplication to God. In all that is here attributed to the Two Witnesses, of declaratory ministry of judgments from the Divine Word, of odium and humiliation in the world, and of defeat and death like their Lord and in the same spiritual metropolis of Satan, they will be found mainly identified with the Witnessing Church throughout the Antichrist age, unto the present time in history, and in prophecy unto the end.

Ye are my witnesses, saith the Lord, and my servant whom I have chosen that ye may know and believe me, and understand that I am He. I have declared, and saved, and showed, when there was no strange god among you: therefore ye are my witnesses, saith Jahveh, that I am God. (Is. 43: 10.) Have not I told thee from that time, and declared? ye are even my witnesses. (Is. 44: 8.) And he said, The God of our fathers hath chosen thee, that thou shouldst know his will, and see that Just One, and shouldst hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard. (Ac. 22: 15.) For we cannot but speak the things which we have seen and heard (Ac. iv: 20). That which was from the beginning, which we have heard, which we have looked upon and our hands have handled, of the Word of Life, (and The Life was manifested, and we have seen and bear witness and declare unto you The Life that is eternal, which was with the Father and was manifested unto us)—that which we have seen and heard declare we unto you also, that ye also may have fellowship with us (1 Jn. 1).

The Two Witnesses prophesy throughout the 1260-years term of the Antichrist domination; therefore of course are not individual persons, but an impersonation of an æonic organism; the number two being not only the symbol of representative office, as we have seen, but perhaps also indicating in this case,

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as some have thought, a duality in the object impersonated, as of the Divine-human "Seed" of the promise, or of the two-fold Church of lineal and spiritual Israel; or, going back to the basis of Nature, the dual constitution of all life. But these refinements seem to be unnecessary and fruitless, unless as illustrations of the principle of duality in the nature of things.

By the terms of the prophecy, the Witnesses have necessarily been known to the whole world for some thousand years at least, already; but the only visible witness for God so known has been the persecuted little flock of Gospel Christians, here and there, witnessing and protesting in the Almighty Name, against the impenitent world and the adulteries and idolatries of a harlot church.

The Two Witnesses are also prophets, according to the text "The testimony of Jesus is the Spirit of prophecy;" and whether that Spirit be always in the act of direct and plenary inspiration in the Church, or not, his oracles are ever in the mouths of his faithful witnesses, who are therefore in a declarative or ministerial sense prophets; and for that matter, the greatest of the prophets are no more than such, except that they are one step nearer to the only absolutely genuine prophet, Jesus Christ. Moreover,

These are the two olive trees and the two candlesticks, standing before the God of the earth.

Not only the two olive trees and the two olive branches of Zechariah iv, feeding with golden oil the golden lamp, but also the two-bowled lamp itself: "the two candlesticks."

And he said unto me, What seest thou? And I said, I have looked, and behold, a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps which are upon the top thereof, and two olive trees by it, one upon the right of the bowl, and one upon the left thereof. Then answered I and said, What are these two olive trees, upon the right of the candlestick and upon the left thereof? And I answered again, and said unto him, What be these two olive branches, which through the two golden pipes empty the golden oil out of themselves? . . . Then said he, These are the two Anointed Ones, that stand by the Lord of the whole (Zec.: 4).

Nay, more, then: "the Two Anointed Ones:" clearly developing the mediatorial imagery gone before, by the symbol of anointing into the kingly-priestly office of all the redeemed in Christ. Surely, there is no difficulty or ambiguity here. These symbols are from "the tabernacle of witness in the wilderness" and "the ark of his testimony in his temple." Thus are gathered into this sublime figure of the Two Witnesses all the symbols of Divine representation through man, in judgment, illumination, intercession or priesthood, testimony or prophecy, and apostleship. As was said of Israel, when first marshalled out of Egypt



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as "a kingdom of priests," Touch not my Anointed [Ones] and do my prophets no harm (Ps. 105).

This gospel of the kingdom is to be preached for a witness among all nations (Mat. 24:14). Ye are the light of the world (Mat. 5: 14). Is a candle . . . not to be set on a candlestick (Mk. 4: 21). The seven candlesticks which thou sawest are the seven churches (Rev. 1: 20).

And if any one will to hurt them, fire proceedeth out of their mouth, and devoureth their enemies; and if any one shall will to hurt them, he must in this manner be killed.

Enemies that assail them—taken in the like collective, generic, or æonic, not individual, sense as the Witnesses themselves—perish by the Word of the Lord, which is a fire (Jer. 23: 29), ministered through the prophetic mouth of his witnesses.

When they went from one nation to another, from one kingdom to another people, he suffered no man to do them wrong; yea, he reproved kings for their sakes: saying, Touch not mine anointed, and do my prophets no harm (Ps. 105). Therefore I have hewed them by the prophets; I have slain them by the words of my mouth; and thy judgments are as the light that goeth forth (Ho. 6: 5). Is not my word like as a fire, saith the Lord; and like a hammer that breaketh the rock in pieces? (Is. 23: 29). And the Lord said unto me, Behold, I have put my words in thy mouth. See, I have this day set thee over the nations, and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, and to build and to plant (Je. 1: 9). The nation and kingdom that will not serve thee shall perish: yea, those nations shall be utterly wasted. Moreover the word of the Lord came unto me, saying, Now, thou son of man, wilt thou judge? wilt thou judge the bloody city? Yea, thou shalt show her all her abominations (Ez. 22: 2). Wilt thou judge them, son of man? wilt thou judge them? cause them to know the abominations of their fathers (Ez. 20: 4). Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads: as an adamant harder than flint have I made thy forehead (Ez. 3: 8). Truly I am full of power by the Spirit of the Lord, and of judgment and of might, to declare unto Jacob his transgression, and unto Israel his sin (Mi. 3: 8). And it was according to the vision that I saw when I came to destroy the city (Ez. 43: 3). And the Lord said unto Moses, See, I have made thee a god to Pharaoh; and Aaron thy brother shall be thy prophet (Ex. 7: 1). Thus saith the Lord God of Israel unto me: Take the wine cup of this fury [madness] at my hand, and cause all the nations, to whom I send thee, to drink it. Then took I the cup at the Lord's hand, and made all the nations to drink, unto whom the Lord had sent me: to wit, &c. (Je. 25: 15). Behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them (Je. 5: 14). His word was as fire shut up in my bones (Je. 20: 9). The Lord, whose fire is in Zion and his furnace in Jerusalem (Is. 31: 9).

So, too, the Apostles, in a direct manner, pronounced special judgments from God; as on Ananias and Sapphira, Hymeneus and Alexander, and the incestuous in Corinth. "In the name of our Lord Jesus Christ, when ye are gathered together and

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my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus (1 Cor. 5: 4). Of whom is Hymeneus and Alexander, whom I have delivered unto Satan, that they may learn not to blaspheme" (1 Tim. 1:20). In the same mediatorial and declarative capacity, These have the authority to shut the heaven, that it rain not, in the days of their prophecy; and they have power over waters. to turn them to blood; and to smite the earth with all plagues, as often as they will.

According to the interpretation of these symbols given on pages 127-8, they minister, under God, like Elijah, the denial of Divine blessing and sustentation (rain) spiritual and temporal, to ungodly peoples and races; and also, like Moses and Aaron in Egypt, the more positive severities of Divine Providence ("all plagues"): sword, pestilence, and destroying creatures—already anticipated in the preceding visions—; by the curse of God in Nature on corruption of the truth turning their waters (emblem of sanctities and all things pure and vital) into "blood" or defilement and corruption moral and physical. History and individual biography are both full of the most appalling verifications of these powers of judgment by the word of God as pronounced upon men by those who have declared it, whether orally, or through repetition and promulgation of it in the Holy Book.

Elijah was a man, of like passions with us, and he prayed earnestly that it might not rain, and it rained not on the land for 3 years and 6 months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit (Ja. v: 17). And Elijah said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word (1 K. 17: 1). (Behold I send you Elijah the prophet, before that great and terrible day of the Lord come (Mt. 4: 5). And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem, to worship the King, the Lord of hosts, even upon them shall be no rain. . . . There shall be the plague, wherewith the Lord will smite the heathen that come not up (Zc. 14: 17).

It is to be admitted that the language of prophecy sometimes seems to sway towards literality, and it becomes difficult to keep the line between literal and figurative infallibly. Nevertheless, it is sufficiently practicable for the more important purposes; and the hopeless confusion found in passages like this results mainly from our failure to hold consistently to the figurative method, to the recognized symbols, and to the requirements of harmony between them in the interpretation.

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# Evangelization of The Jews

*The Cardinal Issue of the Coming Century.*

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MONTHLY LETTER BY H. W.

September, 1900.

### BELoved IN THE FAITH:—

It is one thing *to say* “I am persecuted and suffering for Christ’s sake,” and another thing *to actually go through the mill* of constant persecution and bitter sufferings for His name’s sake; it is likewise one thing *to say* “I rely, lean, rest, and trust Christ in all my afflictions,” and another *to do so* indeed, unreservedly, even when the clouds are the blackest and one bitter trial follows right upon the track of another.

### BURDENS OF THE CROSS.

It seems as if it is foreordained of God that we should forever be sufferers for Christ’s sake, as no sooner does He help us out of one affliction, than some new and fresh trial lands at our door, and like Job, we are at times driven even to bewail the day we were born and say as he said, in Job iii: 11.

Almost all our readers know that we were compelled to leave our dearly beloved children (two daughters), ten years ago when accepting the Lord Jesus Christ as our personal Savior; numerous efforts have since been made by ourselves and some of our friends to regain possession of our own flesh and blood, but so determined were our parents to keep these children from us, that all our plans, efforts and expenditures came to naught and we never succeeded even to have direct communication with them. We finally decided to leave them with the Lord, and patiently wait until they had grown up, learned of the truth, and become able to come to us of their own free will, although the separation caused us great anguish of heart, and Mrs. Warszawiak, especially, never ceased to weep and pour bitter tears over the loss of her children, and suffered as a Jewish mother only can in consequence.

### GOOD NEWS AT LENGTH.

About six months ago, however, we received the first letter in



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years written by our eldest daughter, now grown up a beautiful young lady of 17 years of age, saying that she had of late learned the real and whole truth about her own father and mother (her grandparents having always made our children believe that we were *dead*) and begging and pleading, in heart-rending terms, to take her and her sister away from Lodz and bring them to us in America, where she will join our faith, and both will at last end the life of "orphans" they have led hitherto. She wisely gave us a secret address at the Post-restante, and a lively correspondence was commenced, Mrs. W. writing with every outgoing foreign mail, while two or three letters and photographs, were received by us every week.

A plan was finally arranged, that a certain Mr. G. H. was to go to Lodz, and with his aid in pre-arrangements, etc., they were to make their escape and smuggle themselves over the Russian frontier. Of course a good deal of money was needed to carry our plan through, but Mrs. W. sacrificed nearly everything from the house, **selling even her wearing apparel, and together with the help of a few friends, we made up the amount and sent our man to bring the children to us.**

## DAYS OF AGONY AND PRAYER.

Oh, the anxious days we passed while this delay lasted, what pen is able to describe? Constantly we bent our knees to God in prayer, asking for His own approval and Divine care; whole nights long we poured out our hearts to God, and patiently waited for the "cablegram" we had arranged to have sent us as soon as the escape was made and the Russian frontier safely crossed. More than twenty days passed and not a word was heard, a month went by and yet not a word of news. The nervous excitement almost unseated our minds. Meantime we learned that a Mr. Miller, a gentleman from Lodz, now living in this city, received a letter from his own sister, in which was told of the escape of our children from Lodz, and of the telegraphing to have them arrested at the frontier by Mr. Sendrowitz, my father-in-law, and that the whole city was in hopes that they be caught and brought back to Lodz.

## ARRESTED AT THE FRONTIER.

On the 4th of last August, the sad, sad news of their arrest by the police at the Russian frontier at Wilhelmsbrücke, came in a most pitiful letter from our poor daughter, who described how the gendarmes accosted them, with telegram in hand giving an accur-

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ate description of the runaways; and placing them under arrest, had them *bound in chains* with a number of other people (lawless no doubt) marched them on foot for miles and miles, and finally after nine days' journey (which by the train takes only a single day) they came, weary and exhausted almost unto death, back to Lodz, awaited by a howling and scandalous mob of Jews who cried after them, "Apostate!" "Meschumeides!" etc., and were put in prison, until taken out by their grandfather the following day and locked up in his house.

At the receipt of this horrible news, Mrs. W. nearly went insane with grief. As we have now been driven to the extreme, we have decided to take legal steps to regain our children with the aid of the United States Government, a step we never ventured to take before, for fear (and part knowledge) that these fanatical Jews would poison or otherwise make away with our children, rather than have them come under Christian authority and influence. Several Christian ministers abroad have also been written to, and given legal rights, by power of attorney, to act in the matter in our behalf, and we hope to save these innocent martyrs for Christ ere very long, if so be His will. Amen and Amen.

## FUNDS ARE NEEDED.

An article by the Editor, in this number of "SALVATION," opens a subscription for this most pathetic emergency (to which he will contribute liberally as ever) in the care of the Mission Treasurer, Rev. Dr. James G. Patterson. Being now left literally penniless, I am forced to appeal to our readers and friends to help us "for His sake," and help quickly! I also ask for the prayers of God's faithful children (for the prayer of the faithful availeth much); and may God in his great mercy hear and answer our prayer that He may preserve every one of you from tasting of a cup like that which is given us to drink at this time.

## THE MISSION IN GRAND STREET.

All the while, we are conducting our services as usual, having most blessed meetings with the Jews, and preaching "the truth in love" without intermission, even in these very hot days. Not a day of vacation has been taken by any of us this year, though much needed, being almost worn out from these constant and varied afflictions, but, like a soldier in battle, preferring rather to die on the field than out of it, and we will stick to our post until He removes us.

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It is certainly amazing, however, to see our Hall filled with earnest listeners in these unbearably hot days, and we know God is blessing the work and testimony to the salvation of precious souls, and we cannot but believe He has a great purpose in view in leading us through so many fiery trials, for His own honor and glory. Some day we shall know it all. Christ must sometimes use violent means to gain us to Him, but when He will have us dry like a withered branch, so weak and absolutely helpless as not to be able to step over a straw, as completely empty of self and every other reliance as the dry bones of the valley, then may Jesus take possession of our empty shells, fill us with His power, make His entrance and abode within us, and use us as His instruments in saving multitudes of precious souls from out of the House of Israel, His own and our brethren and kinsmen according to the flesh. Amen.

Faithfully yours in Christ's service,

HERMANN WARSZAWIAK.

117 Second Avenue, N. Y. City.

### THE SAD CASE OF THE WARSZAWIAK CHILDREN IN RUSSIA.

The struggle of Mr. and Mrs. Warszawiak to save their daughters—now 17 and 11 years of age—at once from the deep perdition of Judaism, (in which there is no salvation, but only a bitter defiance of it) and also from the most cruel abuse now perpetrated on them by their unnatural grandparents, through hatred of Jesus; all this has for sometime past been kept secret, on account of extreme danger to the children which would be provoked by any publicity in measures pursued for their rescue. Within recent weeks, however, the crisis has become acute, the secret effort has been tremendous, and the strain of grief and anxiety on the parents has been heart-breaking, while intensified by the agonized pleadings of the elder daughter, in almost daily letters, for their rescue from restraint and abuse too cruel for them to endure and live. *They are held as hostages for their mother's return to Judaism*, with tortures which they are tacitly suffered to lay upon her heart, never to be remitted until agony unendurable may force her to fly to them. The parents, who know that "hell hath no fury like" a Jewish father towards a Christianized child, expect nothing better



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than death for their daughters by some secret or indirect means, if in no other way they can be “saved” from Jesus and their Christian parents. Such prevention would seem to a fanatical Jew an act well-pleasing to God, and would be executed without hesitation by any means not too dangerous to the perpetrator. The Jewish fanatic is the same deadly malignant now that he was in the day of Saul of Tarsus.

The history in brief, to this time, may be summarized thus: When Mrs. Warszawiak, years ago, (as every one knows) fled with her daughters from her father's house, the children were forcibly kidnapped from her very arms, and taken back to their prison home. She was helpless, and but too favored in escaping herself. Today, the response of their parents to the appeals of the children has reached them through a secret agent who got them away as far as the frontier, where they were once more kidnapped in the lawless way practicable in Russia, where the police allow no person to come or go without official authorization, and were taken back, *actually in chains*, to confinement more severe than ever. There is no protection for them to be had in Russia without governmental recognition through American official authority, of the right of the claimants to their children. This step, through the Department of State, has been deterred by murderous threats issued against the children in the event of such an attempt being set on foot. Now, however, nothing else remains, and the uttermost risk must be and has been braved, by the preliminary steps just taken. The peril is great, but must be met—and how? Conceive the situation of that utterly destitute pair confronted with such a necessity and without even the least means of subsistence for themselves!

Enough said. Now pray, every one, for the Lord's deliverance, and in praying say, “Lord, what wilt thou have *me* to do?”

A subscription fund has been commenced with the Treasurer, (Rev. Dr. James G. Patterson, 314 West 113th St., New York) for the legal and other expenses necessary for the rescue of the two girls, and any moneys or pledges devoted to this purpose will be held and applied by him for the same or may be transmitted through the Publisher of “SALVATION,” WM. COWPER CONANT, 466 West 151st St., New York.

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## *Jewish Bible Lessons—Elijah.*

### JEWISH BIBLE CLASS.

AMERICAN (WARSAWIAK) MISSION TO THE JEWS.

424 GRAND STREET, NEW YORK, SATURDAYS, 2 P. M.

Following still the Old Testament history of the Children of Israel; the lessons have been devoted for a number of weeks past to the apostate Ten Tribes under the ministry of goodness and chastisement unto repentance, by the prophet Elijah. (Mr. Warszawiak or Mr. Griess, assisting as interpreter into the Yiddish language.)

The prophetic relation of Elijah to John the Baptist, announced by Malachi and Isaiah, and interpreted by our Lord, is seen chiefly in the mission of repentance common to both, and in the striking analogy between the conditions and the characters of their respective epochs. The mission of each of these prophets was effectively to the people, and ineffectively to a corrupt court and hierarchy. In both cases, the result was the salvation of a “remnant,” and the ultimate reprobation of an incorrigible State. In both cases, there was conflict with a woman pre-eminent in depravity and malignity, whose subservient instrument was a weak and uxorious king. The parallel between Ahab and Herod, and between Jezebel and Herodias, in respect of both character and action, are among the most remarkable in history. Both Ahab and Herod heard and feared the messenger sent them from God, but yielded their authority and power to the inflexible dictation of one behind the throne, by whom each was “stirred up” (1 Kings xxi: 25) and “sold himself, to do wickedness” the most abominable, and most repugnant to the dictates of his own better nature and to the light which God’s mercy poured upon his eyes.

Jezebel, the daughter of Eth-Baal, king of Zidon, was by natural inheritance a royal priestess of the Phœnician idol (Baal), to whom the Ten Tribes were first seduced, for their ultimate destruction through her conquest and espousal of the heart and throne of Ahab. That her personal charms and arts were of no common order may easily be guessed. But that her genius for government, and the cruelty and obduracy of her relentless will, were unsurpassed among all the bloody queens of history, the record unequivocally shows. One’s thought almost involuntarily turns to the Empress Dowager of China as a parallel.

Jezebel appears to have at once established her native idolatry in oriental pomp and magnificence at the capital, with four hun-

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dred and fifty priests of the central shrine, and four hundred "prophets of the graves," or local priests throughout the land, "which did eat and drink at Jezebel's table." On the other hand, she opened the religious revolution by a wholesale massacre of the priests and prophets of the Lord, who had maintained the truth throughout the previous four reigns of more equivocal apostasy, perhaps trying to preserve the true symbolism of the cherubim ("calves") which Jeroboam had set up in Bethel and Dan, for pious Israelites to resort to with their sacrifices to the Lord, and to save them a long journey to the foreign shrine at Jerusalem. It is a significant feature of the situation at Ahab's court, however, that "the governor of his house," Obadiah (1 Kings xvi:3) was one who "feared the Lord greatly," and so much more than he feared even Jezebel—probably favored and protected by the better side of Ahab himself—that when Jezebel massacred the prophets of the Lord, he managed to hide a hundred of them in caves, and to provision them with food and water. This officer also it was whom Ahab sent, in the last extremity of the three and a half years of drought and famine, to explore the whole country for any possible remains of brooks or springs.

It was in the condition of things inaugurated by Jezebel, that Elijah was sent to announce to Ahab the dire judgment of utter drought, without rain or dew "but according to my word" (except as occasional mercy might be granted through the word of the prophet?); and this distress continued, as the evangelist and the epistle of James inform us, for three years and six months. During this famine, Elijah was fed by ravens, until the brook tributary of Jordan, by which he was placed, had dried up. Then he was sent for sustenance to the heathen country whence had come the cause of national wickedness and distress, the kingdom of Jezebel's father and god. Outside the gate of "Zarephath, which belongeth to Zidon," he met a widow woman gathering sticks, and asked her—of all the world!—for water and food. She adjured him by his own God (not hers), for she recognized his race, that she had nothing but a handful of meal and a little oil, of which she was preparing to make one last meal for herself and her son, and then resign themselves in despair, to death. Elijah assured her that her little store should extend until the end of the famine, and in the same authority required of her the first cake for God's messenger; which she seems, without



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hesitation, to have believingly and obediently done. For this the Spirit of the Lord had prepared the woman (for had he not “commanded her to feed” His servant?) and we shall find there was salvation for her in this ministry, as for the Woman of Samaria in her ministry to Jesus. The miracle of the meal and oil was one several times repeated by the same JAHVEH, coming, according to the promise of his name, at a later day, to multiply five loaves to five thousand, to give wine for water, etc.; and this was an impressive gospel part of the lesson, for the large class of Jews, believing and unbelieving, who were present.

There was a further manifestation of God the Savior to this heathen woman for her salvation, when her son had fallen sick and died, and her conscience, like that of the woman of Samaria, had been awakened by a vision of apparent judgment for her sins, or perhaps one secretly remembered sin. The merciful restoration of her child confirmed her faith in the true God, and she said, “Now I know that thou art a man of God, and that the word of JAHVEH in thy mouth is truth.” He had not neglected the protracted opportunity already to make known to her the word of promised salvation in the name JAHVEH. For such mercy was Elijah sent to the widow of Zarephath, and was her son both stricken and restored. Not to any of the widows of Israel, said our Lord, but to a heathen widow, was Elijah sent with salvation. If God, with all his power, could not save an apostate nation, he could save a lone woman, to add to the seven thousand hidden ones whom his mercy had reserved to himself out of the general apostasy of Israel.

[CONTINUED.]

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### POWER OF THE HOLY SPIRIT.

Pastor Gurland tells of a Jew who came under the power of the Gospel at a meeting which he had come to disturb. Asked by a friend who marked his changed mood, if he intended to become a Christian, he replied, “It is the same with that as with dying. One dies because it is God’s will, and all human resistance is vain.”

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## WONDERS OF THE "PECULIAR PEOPLE."

[FROM AN ADDRESS BY BISHOP W. R. NICHOLSON, D.D., OF THE  
REFORMED EPISCOPAL CHURCH.]

(Continued.)

### THE JEWS ARE GOD'S CHOSEN PEOPLE.

"The Lord thy God," said Moses, "hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth." One people He chose through whom should flow His grace to all. For the sake of mankind God took this one people into special relationship with Himself, and so constituted them that they should forever be identical, always distinguishable from all others upon the face of the earth. His arrangements and His Spirit have made the Jews just what as a race they essentially are. The dietetic and hygienic laws which He gave them, and which they have continued to observe throughout their wanderings; His Abrahamic covenant so grand, so far-reaching, so expressive of love; His various providences toward them; His spreading before them in advance the record of their future; above all, His mysteriously touching them with the electric energy of the Holy Spirit—these were the plastic agencies set in motion by the Divine hand.

### GOD'S PURPOSE IN HAVING A SPECIAL PEOPLE.

I quote His own explicit statements. In the fulness of time He "will gather them out of all countries whither [for their sins] He has scattered them, and will regather them in their own land." There "they shall look upon Him, at His glorious appearing, whom they pierced," and "whose atoning blood shall cleanse them from their guilt and filthiness." There "they shall all know Him, from the least of them to the greatest of them;" an entire people, every one of them, born of the Holy Spirit. Re-established as a State, their "officers shall be peace, their exactors righteousness." "They shall inherit the land for ever." "Jerusalem shall not be plucked up nor thrown down any more for ever;" "her walls salvation, her gates praise."

And thence, "from Jerusalem, shall go forth righteousness into the earth as brightness, and salvation as a lamp that burneth;" "the Gentiles shall come to her light, and kings to the brightness of her rising." "Israel shall blossom and bud, and fill the face of the world with fruit;" and "the earth shall be full of the knowledge of the Lord as the waters cover the sea." This, as briefly told, is God's magnificent purpose. "As ye were a curse among the Gentiles, so will I save you, and ye shall be a blessing."

As in the rainbow convex and concave answer to each other, so the transforming effects of Christianity insure the glory of the Jew, and the wonderfulness of the Jew is the precursor of the uni-

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versal triumph of Christianity; and the two together are the Almighty's signet-ring—the bow of peace—stamping with authority, and arching over with blending bands of beauty, the prospect of the world's future.

(Published by the Emmanuel House Hebrew Mission of the South Jersey Hebrew Colonies, Rosenhayn, New Jersey. Price 5 cents.)

### ARGUMENT 'AD HOMINEM.'

In "Orders and Regulations for Field Officers," General Booth, of the Salvation Army, writes, "When the Field Officer meets with a Jew, he should always decline any dispute about Jesus Christ or the New Testament. Instead of this he should press the Jew as to whether he keeps the commandments; and whether he realises that communion with God and that experience of victory over sin which was wonderfully enjoyed by those who wrote the Sacred Books. He may go on to say that of course he cannot pretend to understand those Holy Books so well as those who speak the language in which they were written, but that, nevertheless, he does understand and rejoice in that experience which praises the God of Abraham all the day long. He can then ask his Jewish friend with considerable force whether he feels like this Psalm or the other Psalm, pulling his Guide out of his pocket and quoting from it. Such talks will not fail to awaken curiosity, and may open his way to tell all he knows about Jesus."

### THE NEW JEWISH ENCYCLOPÆDIA.

Arrangements are being made for the compilation of a great work in twelve large volumes, and containing 30,000 articles which will deal with every aspect of Jewish history, geography, bibliography, archæology and Talmudic lore. The plan of the work has been drawn up by an American Jewish Board, and almost every Jewish scholar of note in America, England, and the Continent has given his adhesion to the scheme. Disputed questions will be treated by separate writers; Zionism, for instance, by a Zionist and an anti-Zionist. A leading writer among English Jews, Mr. Joseph Jacobs, the compiler of the Jewish Almanac, is going to America to devote himself for some years to the production of the Jewish Encyclopædia.—*Friend of Israel.*

### RUSSIAN JEWS READ THE BIBLE.

Pastor Gurland, in connection with his work, has been able to arrange Bible Readings for Jews, which have proved very useful. To counteract these, similar readings have been started by the Talmudical Jews, which appear to have done good. Two Jewish Bible-reading Unions have even resolved to read the New Testament also!



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*The Right of Property is Christ's Alone.* 291

## SELF-SUFFICIENT HEARING.

At Keswick, July 24th, in the annual Convention for holiness and deepening of spiritual life, Rev. F. B. MEYER (reported in *The Life of Faith*) said these things in the course of his sermon:

It is now three weeks ago since I was in company of a considerable number of the leading ministers of the Free Churches in London. . . . Several said, "We have seen a good many specimens of Keswick, and we don't care for them; they are no better than the rest of our people." And said one, "The fact is that high teaching does more harm than good to the people who go to Keswick. They sing their hymns and are swept by emotion, but when they return they live as they did, and the very fact of having heard truth like that only injures and hardens them afterwards."

After I came away with my friends, two of us got on a tramcar and went through London, and I said to my friend: "Can you substantiate what you said about Keswick?" "Yes," he said. "I will tell you. I had a member of my congregation, a very rich man. He went to Keswick every year for eighteen years, and he died the other day, swollen with wealth. On his dying bed he said to me, 'If I had my time over again, I would try to apply what I heard at Keswick to my business. I am sorry I have not done so.' That man was known in the commercial circles of London as a man with a hard face and grinding disposition. His son goes up to Keswick still, and though a professing man, is no better than other men who don't profess what he does."

I said, "Well, when I have the opportunity of speaking at Keswick, I shall mention that," because WE ARE ON OUR TRIAL HERE AT KESWICK.

If those truths on which Mr. Campbell Morgan has been dilating, and in which we all rejoice, of the ascended Christ and the reception of His life in our hearts, and our dependence on the Holy Ghost, if these things are not going to touch shop and factory and commercial and social life, then they will only do us harm.

We do not care to add to what is too often reported of enthusiastic disciples of 'Holiness' or of 'The Higher Christian Life,' in this country also. But we are very glad to have a man like Meyer call attention at Keswick—and might we add Northfield, Ocean Grove, etc?—to such facts as are found in the above extract.

Our Lord himself recognized, with a terrible warning, the same kind of self-sufficient hearing, which hung upon his words in a day far off from this but not essentially different. There must

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have been ‘Keswick’ and ‘Northfield’ disciples, of the kind above described, in the crowds that followed Him, when he addressed the parable of the builder on the sand to hearers who rested their hope on the rapture his glorious words awakened in their souls. It was and is natural for men to feel themselves quite one with Christ, when all that is reported from Him even to his blessed Name alone, thrills them with high aspiration to his divine fellowship. Hardly, indeed, can such souls be quite out of Christ; and yet it is possible for them to be following, in practice, at a great distance, and near to Him—if that be nearness—only in sentiment.

Sentiment has gained too large and high a place in our standard of character, through the extended influence of modern works of sentiment and imagination, in poetry and fiction. It is high time for all teachers, religious especially, to make known that sentiment is no index of character, and that nothing but corresponding *conduct* can show that sentiment, however fervid or tender, is anything better than hypocrisy or affectation, of that subtlest kind that deceives none so much as the self-complacent cherisher of it.

Sentiment is a mere reflection of the beautiful aspects of virtue or religion, as in a mirror. Nothing can be more unsubstantial and worthless than feeling that ends as feeling and enters into no form and body of conduct. Here, if we profoundly mistake not, is the secret of barrenness in the half-frantic struggles and hopes of recent years for a general revival of religion. Our religious leaders and revivalists have dealt in religious conviction, emotion, and so-called spiritual life, to the neglect of spiritual practice. “If we live in the Spirit, let us also walk in the Spirit” (Gal. v:25). Many, of late, it is true, have given much attention to ethical and philanthropic work; but religion, or spiritual work, is essentially and intentionally Godward, but secondarily and derivatively manward. The best copy from Christ’s human side face in the gospels is nothing but a counterfeit. Nothing short of Christ Himself in us is genuine religion.

So, to repeat, the best sentimental or doctrinal reflection of Christ, of holiness, of spiritual life, is but a reflection, utterly unsubstantial in itself; and if left to itself, the whole result is nothing except a spiritual vice, a habit of self-complacency.

All this is but commonplace, hardly demanding place. The real

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*The Right of Property is Christ's Alone.* 293

question is, Do we really get down to the radical principle, in the doctrine of holiness? I know that the *dynamic* principle can be only that mystical personal union with Christ, by the fellowship and ‘infilling’ of the Holy Spirit, which is the burden of the Keswick prophets, and without which, all the struggles of a soul to lift itself toward God are purely absurd by the nature of the case. None the less, however, is it agreed, and obvious, that the effort of the soul is also indispensable, and first in order, at least so far as acceptance of proffered grace. Now what it is to accept Christ? Is it simply a submitting and receptive attitude of the soul towards Him through the Holy Spirit’s influence? Will it suffice, to inculcate and to cultivate that? Or is there an actual defect, at exactly this point, in most of the sermons for spiritual life?

It is our apprehension, we almost dare to say conviction, that a grand practical area of vacancy spreads under the broad teaching of holiness and spirituality of life. The radical principle of Self-abnegation, imposed by Christ on every disciple of his—“let him deny [renounce] SELF”—is, indeed, applied with much comprehensive detail. The secret depths of Self are probed and exposed for express renunciation. Self-will; self-righteousness; self-seeking; self-complacency; self-sufficiency; self-importance; self-indulgence; all these, if not more, are swept away with a besom of rebuke, in which particulars are not wanting to search every practical point in the self life—*except one*.

Shall we name the one? In personal and in church intercourse, we find it hazardous to do so. A brother who will hear it without more or less concealed irritation is a very good brother indeed. You may talk with the average pious man about putting away many things, such as pride, envy, malice, and all uncharitableness; even religious laziness, stinginess, covetousness, worldliness; neglect of duty, of assemblies, of prayer, of personal efforts for the salvation of souls; possibly the Sunday newspaper, visit, or drive; and he will sincerely “hide his infamous neglect” (or that of others), with you. But after all these and other things, there remains one that you must not touch, and every pastor and preacher knows he must not touch it. Next to the right of person, and in fact inseparable therefrom, is the Right of Property. Few there are, comparatively, who have ever given that up to Christ; and



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fewer that dare demand it for Christ. O yes, *gifts* they will hear of, will ask without diffidence, will grant with pleasure and probably with pride. But *dispossession!*—ah, that scrapes the very bottom out of the Self heart. *That* is to realize, not so very figuratively, the death with Christ, of which Paul has so much to say; being “baptized into His death.”

Nay, unless *faith* be united in equal measure with consecration, dispossession comes close to literal death or worse, pauperism and dependence. We cheerfully put our money in a ‘good bank,’ or into a four or five per cent. bond, and feel our living safe; but to accept God’s bond for it at a hundred times one-hundred per cent., is too much for our faith, love and obedience all together! (Mat. xix:29. Mark x:29, 30. Luke xviii:29, 30.)

Of course there are exceptions. While to some, dispossession is like death, to a few temperaments it is nothing. To a few Christians it is easy and joyous, though perhaps they may be recusant as to some other sacrifice instead. A man may be munificent to the uttermost, and make of it a sin of pride and self-righteousness. But this is not one of the perils of the Church at large. At present, it is a negligible one. The money test is generally fundamental, if not invariably so. *No other test can take its place.*

The idea of ‘stewardship’ comfortably takes the place of dispossession. It is a good idea, rightly understood, but it is like dough to the shape of the deceitful Self heart. I may call myself a steward, unconsciously meaning partner in business with Christ, sharing profits, and also dispensing them, both very liberally in case they are large. Blasphemy! Christ is silent partner in no man’s business, but sole proprietor, and there can be no rich disciple, but only an “unprofitable servant.” When the disciple so understands himself, and, though he may have been loaded with millions to deliver at his Lord’s command, will humbly say that he has given nothing, has had nothing to give, and deserves no thanks or honor at all, but it was only Christ altogether, then—well, then he has only to look sharp that he is not concealing something else in some secret place, that belongs to his Lord,

Do you like it, rich brother? Do you like to have nothing and to be nothing, so that Christ have all, and be all in all?

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*Whence Came the Deluge?*

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## A CURIOUS SPECULATION.

TO THE EDITOR OF "SALVATION:"

Have you ever seen a book, published by a devout scholar, arguing that before the Deluge, "the waters which were above the firmament," which God separated (Gen. i: 7) from the waters which were under the firmament, were a body of water in the form of Saturn's ring, circulating by centrifugal force above the surface of the earth, and that by some disturbance, in which "the windows of heaven were opened" (Gen. vii: 11), those waters were precipitated upon the earth. Before, there was no rain and the earth was watered by a mist (Gen. ii: 5, 6), and God had not set his bow in the cloud (Gen. ix: 13); the hot glare of the sun was softened, and the climate was more balmy, and perhaps the reflection of the sun's rays upon the poles made them mild; but after the flood they would freeze and create the great glacial period. . . . I had but a few moments with the book, but was greatly interested, as I have been with your remarks about the flood. Scholars who have read the book have been interested and convinced. It is out of print, but there is talk of revising and reprinting it.

W. G.

Winsted, Conn.

This note is our first intelligence of the book or the theory, and what force there may be in the argument we are hardly prepared to decide. But on its face the theory meets with a serious if not fatal objection in the known nebulous condition of the planetary rings, and the apparent necessity of a very high degree of heat to maintain that condition. If the first rain descended upon the earth in the forty days when the Deluge began, by the precipitation of the belt of gases into liquid form, we must imagine a most incongruous state of things on the earth during the previous 17 centuries, under a universal canopy of hot gases, with correspondent heat in the earth and atmosphere. In short, the whole situation becomes more inconceivable, the farther we follow it. Neither is there any need of creating so much difficulty in order to understand the expressions referred to about the rain, the mist and the bow. The absence of rain, and the moisture of vapor, were natural conditions of the period "when the Lord God made . . . every plant of the field before it was in the earth," and are plainly stated of that period, in Gen. ii: 4, 5. The bow was "set" (Gen. ix: 13) for a token to man of God's covenant; not as a new phenomenon, but in a new significance.

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## Critical Study of the Bible.

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### BIBLE REVISION REVISED.

#### MATTHEW XI: 20 TO END.

23. The Revisers have adopted a new reading of the text, which says: “And thou, Capernaum, shalt thou be exalted unto heaven?” It seems due from them to the critical and the common reader alike to set forth specifically the imperative reasons, if such there be, for a change of text which wrenches this sentence out of the parallel with that on Chorazin and Bethsaida, so striking in the old version: “which wert exalted [as it were] to heaven” by the mighty works which were done in thee, pre-eminently. “Shalt thou be exalted unto heaven?” connects with no antecedent thought, but breaks into the midst of the discourse before and following, with dramatic violence the most alien to the Savior’s matchless purity of style, that one can imagine. Until some special and cogent apology be offered for this innovation, should not the “Textus Receptus,” with its intrinsic naturalness and contextual fitness, be allowed to stand?

24. “In a day of judgement,” again; not “*the* day of judgement,” erroneously referring the judgment of a temporal municipality to the great day of final soul judgment; as in both versions.

25. As usual, the Revisers correct the tense of *ekrupsas*, “thou didst hide;” but follow the A.V. in the interpolation of “the” before “wise and prudent.” Over and above the claim of the literal text, there is the fact that there were not a few “wise and prudent” among the ancient saints, from whom “these things” had *not* been hidden. So we might better read literally: “that thou didst hide these things from wise and reasoning men”—generally speaking. “The world by wisdom knew not God” (1 Cor. 1:21). “Reasoning” gives the radical force of *sunetōn* (putting things together); which “understanding,” or ‘prudent,’ does not; and adds to the



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## *Bible-Revision Revised.*

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word "wise" (*sophōn*) a further thought to justify its own introduction; the fond arguing of philosophers on questions which God alone could answer.

26. "Yea, Father," is no other than "Even so, Father"—why substitute it?

27. The tense of *paredōthē* is for once too much for the Revisers themselves, for they give it the perfect, "have been delivered," against the present, in A.V., "are delivered." *Were delivered* (indefinite past) is safe literality, accordant with the revelations elsewhere of the sovereignty of the Eternal Son before the foundation of the world and throughout its ages.—*Willeth* to reveal him, is an usual and valuable emendation by the Revisers, of the ambiguous "will" of the A.V.

29. As heretofore suggested, *gentle* is, in modern English, at least a clearer synonym, for *praüs*, than the word *meek* by which we understand the same as humble or lowly in heart. It is the mildness and gentleness of *kindness*, as well as of humility. 1 Cor. x:1 reads, literally, "I beseech you, by the gentleness and reasonableness of Christ" (instead of "meekness and gentleness" etc.) Let us read in the present instance, "for I am gentle, and lowly in heart."

30. "My yoke" is better than "*easy*:" it is *chrēstos*, positively beneficent, something to do you good; no arbitrary and fruitless task like the yoke of the Pharisees. (In all other instances, *chrēstos* is translated more correctly.) It is a pregnant word, sprung from the root idea of need and supply, and carrying within it every sort of utility and goodness, for which we have no such comprehensive English word. "Beneficent" comes near it, but perhaps would not serve so well here as *helpful*. "My yoke is a *help*, and the lading I give you is lightness itself, and 'rest'": for *claphron* may be construed as without weight, or even as light of motion. In short, His yoke and burden are the *opposites* of yoke and burden. There are cheerful sermons on the lightness and joy of spiritual service to Christ, that could not have been better enforced than by this text as corrected.

## “Salvation.”

# The World of Divine History

Our study of the Oracles of God by the Hebrew Seers has now passed through eighteen numbers, or months, and through the fundamental framework of world history according to Revelation, from the beginning of Creation to the consummation of Redemption.

In pursuance of the original design, this second division of the work now returns to the beginning after the Flood, to trace the filling in of the spaces previously outlined, as it is found in the Book of the Kingdom of God.

### THE GENESIS OF A NEW WORLD AND A NEW DISPENSATION.

Four-and-a-quarter centuries had passed over the desolations of the Flood, re clothed the denuded frame of Nature, and re peopled the Eastern Hemisphere with all the teeming families of man and beast. There are no historical data for an approximate estimate of the population of the earth at that period, or of the condition of its several empires. But certain obvious considerations, with a few recorded facts, enable us to place conjecture clearly between the extreme figures, and to map out some of the main divisions. We are morally certain, first, that the rate of increase had been so far much more rapid than it has been at any period within what is called historic time. With a rate of vital energy now hardly conceivable, there had been only too ample room for every family, work only too abundant, and want but too urgent, in every community. Circumstances were thus exceptionally favorable to peace, industry and temperance, the great conditions of increase. The primitive vigor and longevity had been sustained to a remarkable degree, averaging in the genealogy of Abraham 300 years. It is perhaps worth noticing, that age fell off abruptly one half at the time of Babel. But the dispersion and alienation of races was as yet too recent to have brought its bloody consequences to maturity. The late tremendous manifestation of God in judgment on the old world, and the common parentage and brotherhood of all the living, were facts too fresh in memory not to have retained great influence until this period. The first patriarchs were still in living rule and reverence; and if we should try to imagine the likeliest point of general apostasy from their precepts and examples, it could not fall much earlier than the death of Noah nor much later than the death of Shem; that is, between 350 and 500 years after the Flood; the exact mean of which dates was the point at which Abraham was taken out and sequestered from the apostatizing race.

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Of the races and kingdoms of this time, Moses gives us outlines that coincide with whatever appears to be known from other sources; by turns correcting, confirming or enlarging the results of modern investigation. According to his record, as we have seen (SALVATION for March, 1900), three of the sons of Ham—Cush, Mizraim and Canaan—were leading figures in the first partition of the earth. Nimrod, son of Cush, the earliest of the emperors or military despots, held Babel or Babylon after the dispersion, and extended his kingdom in the land of Shinar or Mesopotamia by the addition of three other cities, Erech, Accad, and Calneh. The other families—not one of them, probably, then numbering five hundred souls—became, perforce or by choice, seceders and emigrants, and separated, simultaneously and speedily, to the North, Northwest, South and Southwest. Asshur, son of Shem, led northward three hundred miles, and founded Nineveh, becoming the second of emperors and the founder of the first of empires, deriving from him its name, Assyria. He also added three other cities to his capital: Rehoboth, Calah and Resen—the latter "a great city," and now some undistinguishable huge mass of bricks buried in the soil, like the rest. Elam, another son of Shem, turned southeastward, and planted Persia, flanking Babylonia in the opposite direction to Asshur. Aram, also a son of Shem, planted Media, or the land of Uz (his son), and gave his name to the principal group of peoples and tongues in Western Asia (the Aramaic) to this day. Arphaxad, Shem's eldest son, was the progenitor of Abraham and of "all the children of Eber" or Heber, whence "Hebrew." This genealogy is given in Genesis xi, with the precision characteristic of the Divinely authenticated records, thus:

Shem:

Arphaxad, born two years after the flood:

Salah, born 35 years after his father, Arphaxad:

Eber, born 30 years after his father Salah:

Peleg, born 34 years after his father, Eber:

Reu, born 30 years after his father, Peleg:

Serug, born 32 years after his father, Reu:

Nahor, born 30 years after his father, Serug:

Terah, born 29 years after his father, Nahor:

Abraham, born 132 years after his father, Terah.

Total, 354 years after the Flood: (assuming that the date of Arphaxad is reckoned from the end of the Flood).

Of the brothers of Abraham (evidently older), we read of Haran, the father of Lot, and of Nahor, who married his niece, Milcah, the daughter of Haran, and whose son Bethuel was the father of Rebekah, who became the wife of her second cousin Isaac.

Meanwhile (to resume the Dispersion), the sons of Japheth



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pushed to the northwest, farther than any of the others; Tiras, one of them, giving his name, apparently, to Tyre, although the ultimate development of that city and the region Phœnicia, is credited by ethnologists to the Shemitic stock; according with the Mosaic mention of Sidon as a son of Canaan, whose name is perpetuated in the sister city to Tyre; while the assumption that the Phœnician stock was distinctly Shemitic is gratuitous, in view both of the predominance of the Hamitic and Canaanite race throughout the early centuries in Asia, and of the close geographical relations of Phœnicia and the Shemitic Assyria (both northernmost) either of which causes would account for any coincidences of language, etc. between the Phœnician and Shemitic civilizations. The subsequent relations of Phœnician with both Grecian and Egyptian letters, arts and commerce, give plain indications of the combination of Japhetic and Hamitic antecedents in Phœnicia which is implied in the Mosaic record. Impressing the matchless Japhetic force on this temporary halting-place in their “westward course of empire,” the sons of Japheth tarried only to make it a starting-point for that never-resting career of colonization and adventure that was to girdle the globe westward around again to the East. Japheth’s grandchildren, the sons of Javan, hasting over the Ægean to “the isles of the Gentiles” or coasts of Europe, soon gave their names—Elishah (“isles of Elishah” Ezekiel xxvii), Tarshish, Kittim or Chittim (whence Italy), and Dodanim (Dardania or Greece?)—to regions destined for the seat of the greatest and most permanent developments of human genius, power and majesty.

While the sons of Cush, under their “mighty hunter” Nimrod, established themselves in despotic succession to the seat of Babel, the other sons of Ham, Mizraim and Canaan (Phut seems to drop out of the ethnic record, abortively), sought independence in emigration like the rest, going westward on the southern line. Mizraim pushed on to Egypt, but on the way threw out a vigorous branch to the northeast, into the land of Canaan, which seems to have dominated west of the Jordan, since the name (Philistim) gave the general designation Philistines to the tribes of that country, and the permanent title of Palestine to the country itself. Canaan, however,—under his hereditary curse of sensualism—turned into the great garden valley of the Jordan, and planted Sodom, Gomorrah, Admah, Zeboim, and Zoar: the five cities wherein the resurgent depravity of human nature unfolded its rankest abominations and hastened foremost to the extremity of Nature’s endurance and God’s forbearance. Some of Canaan’s sons, however, partook of a better strain of blood, or else profited by the choice of the harder lands that rose above the vale of Jordan on the east and on the west. His first-born, Sidon, (already mentioned), planted his memorial in the city of that name away to the northwest, in Phœnicia. Heth, another, gave his name to the once mighty nation of

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the Hittites on the east; and nine others spread their settlements and their names over "the pleasant land;" among the chief of whom were the Amorites whom we shall meet in company with Abraham, and the Jebusites who had their stronghold on Mount Zion.

The Canaanites of the hill country still held some hereditary good in the time of Abraham; witnessed by his friendly intercourse and alliances with them, and in a wonderful manner which has perplexed and baffled theological commentators, by the sacred figure of Melchisedek, king of Salem (so probably a Jebusite) and priest of the Most High God.

Idolatry had already begun to corrupt the descendants of Shem, while he was still living, together with his father Noah; two venerable relics of the world before the Flood, and monumental witnesses to the awful presence of the Creator in the world that he had made. "Your fathers," said Joshua to Israel, "dwelt on the other side of the flood in old time, even Terah, the father of Abraham and the father of Nahor, and they served other gods:" that is, not the One Invisible God, alone. The singular inference from this passage that Abraham was an idolater in his youth, with all its improbability is also opposed to the implication apparent in the specification of the father Terah only as serving other gods. At all events, Abraham early received an extraordinary manifestation of the true God. "The God of glory appeared unto him [implying a glorious epiphany] while he was in Mesopotamia, before he dwelt in Charran [Haran]." (Acts vii. 2.) We might harmlessly please ourselves with imagining a childhood of Divine revelation and nurture like that of Joseph or of Samuel, tracing thus an uninterrupted growth from the beginning, of that sublime character of faith and loyalty in which Abraham stands pre-eminent, "The Father of the Faithful."

The Call of Abraham is a trite phrase: but consider the wonderful sublimity of what "the God of glory" said to him. In a word, upon Abraham as the chosen germ of the Redeemed Humanity, God settled the whole purpose and promise of his grace, unto all ages. "Get thee out from thy country and from thy kindred and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee and make thy name great, and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed." (Gen. xii:1-3). These words are to be fulfilled in the literal fullness of their significance, in the ultimate gathering of all the families of the earth to God through the mediation of the House of Abraham in its true and ultimate Head, JESUS CHRIST.

Abraham seems to have been prophet and priest to his father's house, like Abel and Joseph; for the commanded pilgrimage began with the whole family, in three generations, from Terah to Lot, under the lead of the comparatively youthful seer. They proceed-

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ed as far as Haran, where the aged father paused to die. He was 205 years old; and when the days of his last decline and of the subsequent mourning were ended, and the pilgrimage was finally resumed, Abraham had reached the age of seventy-five. If a year was passed at Haran in the delay attending Terah's death and burial and the settlement of his estate, then Abraham was born in the 131st year of his father's life, the 314th after the Flood, and the 2000th year from the creation of Adam: so commencing, with his supernatural calling and career, the second of those three bi-millenniums in which we found the world of Divine history to be visibly jointed (SALVATION for April, 1900; p. 109).

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### APOCALYPSE OF THE APOCALYPSE.

THE FINAL FULL UNROLLING OF THE BOOK, WITH THE MORE EXPLICIT "WOES" OF THE SEVEN TRUMPETS AND THE SEVEN BOWLS OF MADNESS.

REV. viii:ix: x:1 TO 7, xi: 14 TO 19: xv:xvi

And when he had opened the seventh seal, there was silence in the heaven about the space of half an hour: and I saw the seven angels who have stood before God; and to them were given seven trumpets.

The frequent use of the perfect tense, as above ("have stood") though usually suppressed in the translations, deserves respectful attention. In this instance it is significant of a special and continuing office of these angels before God: as in Luke i:19. "I am Gabriel, that have stood in the presence of God." In the recent instance (vii. 14), "And I have said unto him, My lord, thou knowest" (like another directly to follow), there is an indication, common in these descriptive rather than narrative pen pictures, of the current present in the writer's eye: as if he reported direct from the scene each feature as it passed, instead of narrating from memory afterwards. These little hints from shifting tense, usually disregarded as lapses of carelessness, should be, on the contrary, cherished, and allowed like the tracings of the phonograph to guide the imagination through the labyrinth of the author's own consciousness.

This silence is symbolical, after the custom in the ancient temple, where silent worship succeeded to the outburst of praise, as to that which John had just heard. (vii:9-12).

And when the burnt offering began, the song of the Lord



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began also with the trumpets and with the instruments ordained by David, king of Israel; and all the congregation worshipped, and the singers sang and the trumpeters sounded: all until the burnt offering was finished; and when they had made an end of offering, the king and all that were present with him bowed their heads and worshipped (2 Ch. xxix:27). The Lord is in his holy temple: let all the earth keep silence before him (Hab. ii: 20).

The proceedings of the half-hour of silence that followed the outburst of praise are represented in the verses following with most impressive significance, while the seven angels of judgment stand revealed, awaiting the signal for their awful office. They wait—while universal prayer ascends in the silence, with the incense of Christ's own sacrificial intercession:—Thy kingdom come! Thy will be done on earth as it is in heaven! How long, O Lord the Holy and True, dost thou not judge, and avenge our blood on the dwellers on the earth!

And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should give it unto the prayers of all the saints upon the golden altar that was before the throne. And the smoke of the incense with the prayers of the saints went up before God out of the angel's hand.

The much incense, distinguished from the prayers of the saints and added to them, is presumed to be symbolical of the atonement offering and intercession of Christ, "Who ever liveth to make intercession for us."

The answer to the prayers of the saints and the cry of martyr blood (vi:9, 10) follows in typical fire from the altar, cast upon the earth, with portents convulsing Nature.

And the angel hath taken the censer; and he filled it with fire from the altar, and cast it upon the earth; and there followed thunders and voices and lightnings and earthquake; and the seven angels who had the seven trumpets prepared themselves to sound.

Then the earth shook and trembled: the foundations also of the hills moved and were shaken, because he was wroth (Ps. xviii:7). By terrible things in righteousness wilt thou answer us, thou God of our salvation (Ps. 65:5).

It is understood as the accepted key to the further interpretation of this book, that the opening of the seventh seal is the opening not of a further progression of events, but of a fresh departure in revelation, from a starting point prior. That starting point is evidently the situation under the fifth seal: the blood of the martyrs crying to God for justice. That metaphorical appeal now takes articulate form in the prayers of the saints as interpreted by the "terrible things in righteousness" given for answer in the series of judgments announced by the seven trumpets: the last of which again announces (xi: 18) the great day of wrath and the time of the dead that they should be judged and the saints rewarded. In like manner, the

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chapters xii., xiii, and xiv, already reviewed, comprehend a third review and amplification, of a period definitely dated from the birth of Christ; disclosing the triumph of the Church over the pagan gods; the subsequent rise of the Beast and the Harlot Jerusalem or Anti-Christ Church with the 1260 years of their bloody reign; the announcement of the tremendous fall of that antitypical Babylon and the punishment of her adherents: and winding up with a fresh figure both of the rescue of the saints and of the destruction of the incorrigible, as a harvesting of the one and a vintage of the other. Yet again, in like manner, the seven bowls of wrath return over the age of the Beast, for judgment: revealing under fresh imagery and in fuller development the same series of conditions, for substance, that had been announced in part under the seals and more explicitly by the trumpets,—as we shall have them to compare.

"And for that the dream was doubled unto Pharaoh twice: it is because the thing is established by God, and God will shortly bring it to pass." (Ge. xli:32.).

So little attention, comparatively, has the Book of Revelation hitherto received from Christian thought, and so entirely astray have been most attempts to expound it, that we are forced to conclude that its providential use as well as unfolding is mostly yet in the future, and the design of these reduplications of its prophecies under so many different figures can be but dimly if at all conjectured at present: but when the time is ripe, each of these sympathetic-ink pictures will shine out in a clear and important significance of its own as related to, and exchanging illumination with, the rest. Meanwhile, considerable elucidation is already practicable through careful comparison of the several series, with the key of symbolism ever in hand, and with a strict adherence to the postulate that all these forms of judgment, as described, are symbolical and not literal.

We will now, therefore, take up the woes of the trumpets and of the bowls in parallelism, with a view to such light as they may cast upon each other.

Trumpets: c. viii:7.

And the first angel sounded and there followed hail and fire mingled with blood, and they were cast upon the earth; and the third part of the trees were burned up and all green grass was burnt up. ,

Bowls: c.xvi:2.

And the first went and poured out his bowl upon the earth. and there befell an ugly and painful wound [making "a noisome and grievous sore,"] to the men who had the mark of the Beast and who worshipped his image.

If the parallelisms of the subsequent bowls and trumpets were not so marked, we might not have found a suggestion of identity between these first judgment symbols. If, indeed, they represent under different imagery and progressive unfolding, the same

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situation, the painful wound (or "grievous sore") of the first bowl must be an organic evil of some kind, of which the destructive and polluting wickedness, so clearly symbolized by mingled hail, fire and blood, is the potential antecedent, and the blight of the verdure and beauty of the world an accompaniment. The most obvious keynote in the parable is that the sore or wound falls upon the worshippers of the Beast, and is continued among their judgments further on. To understand this, it must be remembered, in accordance with the principles of prophetic language, that "men" are not spoken of in the individual sense, but as a collective body or community. The Revelation deals with systems, institutions, and principles, whether religious, political, or social, as represented by the men who are their constituency, and as affecting that constituency in the mass. In other words, it is concerned chiefly with organic affairs. The community to which the intolerable wound befell, whose members had the mark of the Beast and worshipped his image, may mean the broad domain of the Antichrist, or corrupted Church, as it suffered throughout the Dark Ages from the lawlessness and violence and cruel feudal wars, that prevailed, and that are figured by the devastating hail, fire and blood of the first trumpet.

If we inquire for the express religious provocation and cause of this judgment, the natural tendency of a reaction by the Church into the pagan system, of religion by imperial authority, by ceremonial and sacerdotal vicar, and by popular assumption of mere symbols without faith beyond them or behind them, will furnish ample cause for the "noisome" disorder and bloodshed that afflicted society founded on such a hollow mockery of its only vital substance. Of the destruction of fruit and verdure over all the surface of human life, whether material, social, moral, or spiritual, resulting from this prime cause and all its secondary train, we need no reminder nor interpretation. The history of the last days of the Roman empire and of the dark days following gives testimony to the fitness of the imagery of hail, fire and blood, and of the painful wound and noisome sore.

And the second angel sounded: and as it were a great mountain burning with fire was cast into the sea; and the third part of the sea became blood; and the third part of the creatures in the sea that had life died; and the third part of the ships were destroyed.

And the second poured out his bowl into the sea; and it became blood as of a dead man; and every living soul died that was in the sea.

At a superficial glance, one might seem to have a very clear interpretation for this prophetic allegory. What is a great



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mountain burning with fire, but a great military potentate or power? and what his precipitation upon the sea, but a great naval war? There is, indeed, no other interpretation of the symbol *mountain* authorized by biblical precedent, but either potentate or organic power: and to that we must distinctly adhere. But it would be a manifest error to take the sea literally at the same time. The sea is, allegorically, the multitude of nations or mankind; or, more especially, as distinguished from the four quarters of the earth, or all mankind, the Mediterranean nations. In the absence of any single historic war that would seem to fill up the magnitude of this isolated outline, we might be led to regard it as representing the period of European wars in general. But among the principles of interpretation that seem to be most obvious concerning this book, is its exclusive regard to the kingdom of Christ and its conflicts. Any purely secular matters, such as have no direct bearing on the one theme, must be excluded from the results of interpretation. Moreover, we have in history, and at the very point to which the Revelation, as here construed, has now brought us, a crisis in the religion of the world, of ample magnitude to fulfil the stupendous symbolism of the prophecy. It scarce need be said, that we mean the wars of Mohammedan conquest.

There is something significant and peculiar that is common to both versions of the prophecy (if we may so call them): namely, the conversion of the sea to blood, and, more expressly in the second, to dead blood. This symbol, again, is illumined for us by the parallel use of blood and wormwood under the third trumpet and bowl, respectively: indicating that blood (or at least dead blood, by which all living creatures died) is to be taken, with wormwood, in accordance with the undoubted sense of the latter as corruption of truth, to mean the consequence of such corruption, in spiritual defilement and death. This consideration strongly confirms the suggestion of the Mohammedan power as antitype to the great mountain burning with fire; because of the element of monotheistic truth and devotion vitiated by antichristian imposture and force in the politico-religion of Mohammed, subverting spiritual life and submerging every living soul in the total corruption symbolized by “the blood of a dead man.” The limitation of this destruction, in the first of the visions, to a third part, does not conflict with the entire destruction foretold in the second; for both have proved true in the result of Mohammed’s rise; a part only of the nations having been subjected and corrupted, on the one hand, and “every living soul,” with remarkable literality, having been spiritually destroyed so far as his imposture has prevailed. It is also to be noted, that the word we render “destroyed” is, with its congeners, in all other places as well as in this, used with exclusive reference to corruption, especially of truth or

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character, while eight other verbs are employed to express destruction from external forces.

Still another plausible coincidence appears, under this interpretation, in the destruction, in the manner of corruption, of the third part of the ships. It has been pointed out, with some probability, that the word for ship, (being the one always applied to the Galilean boats of Jesus and his apostles), may have become a recognized symbolical synonym for a church, through an early custom of housing the *ecclesia* beneath a roof formed in reverent imitation of the boat in which Jesus preached and wrought some of his most wonderful works; and also in allusion to his commisison to his Church as "fishers of men." Considering the fact that Mohammedanism has destroyed most of the Asiatic churches and converted their edifices into or replaced them with mosques, we have here another confirmation of the interpretation in question. Finally; the *quasi* character of mountain given to this phenomenon corresponds to the original character of the Mohammedan irruption, as proceeding from no national organic authority, such as the symbol mountain commonly represents.

And the third angel sounded; and there fell out of the heaven a great star, burning as it were a lamp; and it fell upon the third part of the rivers, and upon the fountains of waters; and the name of the star is called, The Wormwood: and the third part of the waters became bitter: and many men died of the waters, because they were made bitter.

And the third poured out his bowl into the rivers and fountains of waters; and it became blood. And I heard the angel of the waters saying, Righteous art Thou, who art and who wast, the Holy One, that these things Thou didst judge because blood of saints and prophets they poured out, and blood hast thou given them to drink; they deserve [it]. And I heard the altar saying, Yea, O Lord, the God, the Almighty: true and righteous are Thy judgments.

The symbolism of these two visions, as illuminating one another, is singularly clear and free from difficulty. The star is the well established symbol of a prince of Israel (Da. viii:10) and hence of the Church; and, as falling out of the heaven or spiritual sphere, clearly represents some fallen religious teacher or prevalent teaching, that turns the very primal springs and streams of spiritual life for the people (undoubted symbolism of rivers and fountains of water) into wormwood, which as clearly signifies the corruption of Divine truth as by false prophets or guides—and eventually, as in the second vision, advancing thus on the first, to blood, or matured moral corruption—a righteous and natural penalty of apostasy from the Word

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of God and persecution of its witnesses. In view of the spreading spiritual desolation, apostasy, and perdition of souls, that we now see following the anti-scriptural teachings of men high in seats of pastoral and scholastic authority, how bitterly comes the application of these words home to the sad situation—"and many men died of the waters, because they were made bitter!"

Therefore, thus saith the Lord of hosts concerning the prophets: Behold, I will feed them with wormwood, and make them drink the water of gall: for from the prophets of Jerusalem is profaneness gone forth into all the land (Je. 9:15). For ye have turned judgment into gall, and the fruit of righteousness into hemlock (Am. 6:12). Ye who turn judgment to wormwood (Am. 5:7). Lest there should be among you man, or woman, or family, whose heart turneth away from the Lord our God: lest there should be among you a root that beareth gall and wormwood, and it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of my heart (De. 29:18). Lest some root of bitterness [bitter root] growing up, disturb you, and through it the many be defiled (He. 12:15).

Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers' idols, wherefore I gave them also statutes that were not good, and judgments whereby they should not live: and I polluted them in their own gifts (Eze. 2:20).

In the second vision, it is important to notice further that the application of this judgment of blood to the shedder of blood of saints and prophets serves to identify again the Anti-christ Beast as the central object of the whole series of trumpet and bowl judgments, and the chief sufferer of the spiritual and other calamities that have come and are coming from the adulterous commerce of the church and the world. It is not that the great Imperial Church is the sole adulteress, but that she is the incomparable Head of all carnalized Christianity and of all sanguinary persecution of the spiritual and faithful. That other churches have shared and are sharing in the guilt and penalty of adultery with the world (even if not with the political powers of the world), is also largely and sadly evident, whether we look at their practice or its doctrinal and spiritual fruits.

And the fourth angel sounded: and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, that the third part of them should be darkened, and the day should not shine for the third part of it, and the night in like manner.

And the fourth angel poured out his bowl upon the sun; and it was given unto it to scorch men with fire, and men were scorched with great heat; and they blasphemed the name of the God who hath the power over these plagues; and they repented not to give him glory.

The contrast between these parallel visions seems at first to be hard to reconcile with their presupposed relation to the same thing. The first deprives the world, or at least the kingdom



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of the Beast, of a third part of the light of day and night: the second stirs the source of light into aggravated incandescence, as it were, and smites men with the pain of scorching fire. What connection can be found between these forms of judgment? If any, it must be the kind of relation that has appeared heretofore between the two editions (so to call them) of this prophecy, namely, that of progression from one condition or form of moral evil to another its fruit and penalty, simultaneous with it or otherwise. More exactly, perhaps, the first section of the double prophecy gives a spiritual evil, and the second adds the moral, social, political or other evil that belongs to it as fruit. In this case, the meaning of the first section could not be plainer. Spiritual light is shut out either from a great part of the world (the Beast kingdom), or else in a great measure from the whole. What acute and distressing form of evil, especially provoking blasphemy against God on account of it, follows naturally and within our experience from prevailing spiritual darkness? Let us bear in mind that, as the preceding spiritual plague fell upon the secondary oracles, or popular teachings, of divine truth, (symbolized by the streams and fountains of man's common drink) perverting them to bitter and deadly spiritual poison, and (in the bowl vision) to foul corruption of character and morals, under the figure of blood; this fourth of the advancing plagues strikes higher, into the heavenly source of spiritual light, and, in short, blots out a third part of faith in revelation itself: a clear fruit of that form of church adultery with the world which introduces human speculation into the place of the Master's Word, "teaching for doctrines the commandments of men." To such as have kept watch for a few years past of the swift decline, in all churches, of faith in Inspiration and in all that is supernatural in both the nature and history of Redemption, it may well seem as if the third part of that light from heaven were about to be shut out from this very generation. Perhaps we are yet to learn what is meant by the fiery torment that shall follow the atheistic apostasy. But what will we if it be already kindled? What are these fearful flashes of Anarchism, and these lambent lurid flames of Labor revolt, with "distress of nations and perplexity, the sea and the waves [multitudes] roaring, and men's hearts failing them for fear and for looking for the things that are coming upon the earth; for the powers of the heaven [spiritual or religious bulwarks of society] shall be shaken?" To the optimistic believer more in the self-perfectibility of man and the present æon than in the oracles of God, these "beginnings of travail" may seem to portend nothing so extremely calamitous. To the heedless crowd absorbed in buying and selling, in planting and building, and callous like volcano-dwellers to the hectic rumblings of nascent eruption, the vaticinations alike of prophet, interpreter, or phil-

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osopher, will seem, as to the sons-in-law of Lot, like the words of one that mocks, or the morbid forebodings of a nightmare-ridden pessimism. It is alike useless for Cassandra to shriek or to argue with such as these: the fabled curse of Apollo is realized in that curse of rejected Revelation which has given them the spirit of slumber, eyes that they should not see, and ears that they should not hear. But on the other hand, for those who reverently hang upon every word of the Divine Master, and who look for him and love his appearing, these symbols of the Apocalypse as interpreted by the visible signs of our times, commend themselves to the most solemn and prayerful meditation. We have the smitten luminaries of faith, and the third part of Christendom (the undoubted scene of these prophecies) dark with popular atheism; while upon Christianity itself, the SUN of our “enlightened age,” the bowl of wrath is poured; so that, while its spiritual light is dimmed, its principles and powers of social reformation, perverted, enter into the heart of the unregenerate mass as a fiery ferment, with an ebullition of violent disorders that give every sign of swelling higher and wider, and that already tempt those exposed to their heat to blaspheme a gospel that has taught the rights of personality to a many-headed monster that scorns the obligations of personality: a gospel that has brought the powers of reading and reasoning, of organization and of mighty arts, within the reach of those who are without discernment or conscience to direct those powers to any good and just purpose. The present milder throes, as yet not unequivocal, to a superficial view, may be expected to increase in violence and frequency until the torment of all Antichristendom will identify the imagery of the present text as not only too fit but too feeble. The next vision unfolds this progress still farther, and with still more terrific imagery which again is still more evidently translatable into the probable prospects before our eyes at the present day.

### A SAMPLE OF CHINESE CHRISTIANS.

By REV. P. M. MATEER, WEI HSIEN.

When Wang was converted, he at once became deeply concerned about the conversion of his children. He induced a Christian doctor to come from a distance and occupy rooms on his premises in order to have his help in influencing his boys. He used many promises and threats, even proposing to go to a distance and become a beggar if they would not become Christians.

One of the sons says his father made his life so miserable that he went out to the field and prayed high heaven to deliver him from his distresses. His father on one side, and all his associations and ambitious prospects on the other, what was he to do? He said

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recently that one thing decided him to be a Christian at any cost, and that was his father's prayers. He would go out when he supposed all were asleep into the court and would every night, whether snowing or raining, plead with God for the conversion of his children till he was exhausted. This he would often do two or three times the same night, until they all three openly professed Christ as their Savior.

One of the sons is now a pastor. He might, with his brother, be receiving a large salary in a government school, but he turned from this to enter the ministry. Being supported by his family, he spends all his salary in employing preachers among the heathen.

When Mr. Wang's prayers for his sons and daughter were answered he sold some of his land to get money for building, and traded some for adjoining houses, and thus prepared ample accommodations for a girls' boarding-school. He talked and prayed with the girls about the unbinding of their feet before even we foreigners thought of such vigorous agitation. He promised to buy the shoes and stockings of those who would unbind. In this, too, God answered his prayers and rewarded his efforts.

When he could command the time he went out preaching Christ among the heathen villages, of course at his own expense. His sons were college graduates employed in teaching. They became so alarmed at the disposition the father was making of the property and his time that they concluded to teach nearer home, so that they could be on hand to protest. The father promptly told them that he would not spend any more time adding to the estate to be left them, that there was likely more now than was for their good, that he had given all to the service of the Master, and that, if they objected to his using a portion of the property for Christian purposes, they should just take it and make what they pleased of it. So he left and they have never been able to induce him to return. He went three hundred miles away, where he was given a salary as a preacher. He lives simply, giving more than two-thirds for the benefit of others. Among other things, he employed a Christian teacher in a heathen village. This has resulted in a station of more than twenty good members, some of whom have stood through bitter persecution.

The above are a few brief scraps from the history of a man who till middle life was a "heathen Chinee" who had never heard a syllable of Gospel truth, had never known Jesus the Savior. Hearing the talk of the Catholics, and reading in Peter about the spirits in prison, he went to the graveyard and built a booth, where he spent his time in prayer for his parents and grandparents till he was taken sick, when he concluded that God was displeased with such a prayer, and so returned to his home.

Being puritanical in life, Mr. Wang is severe in condemnation of sin wherever he finds it, yet for the sinner he has a beautiful charity, so that he stands high in his influence among all classes.



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## *Superior Christian Association.*

### A FAITH MISSION ON THE NORTHWESTERN FRONTIER.

Located on one of the most prominent corners of the village of Mellen, Wisconsin, stands a building known as the Mellen White House, formerly a saloon. It was into this old saloon building that we were obliged to move with the family and workers, after our fire last January. At first we could not see why the Lord should put us in just such a place. It seemed to be one of the worst places in town for a family to live, as drunken men were coming all times of day or night trying to get in, and it was never safe to leave the door unlocked for an hour. We did not even feel safe some nights when it was locked, for we were in constant dread of some of them breaking the windows or door and getting in in spite of the locks. Strangers coming into the town were constantly taking it for either a saloon or a restaurant and asking for either drinks or a lunch. But while our quiet was thus disturbed, the hand of the Lord was in it all and we came to realize that this is a most important location for reaching men, who come in from the camps or are working on the railroad or hanging about town. We had been feeling for some time the crying need of some place as a Christian resort for these men. There is no danger of their being left out in the cold as long as they have money, for the saloons are ever wide open to welcome them, night and day and Sundays. But when their money is gone, the hospitality of the saloon keeper ceases. Still the saloon is the only resort for men. While we were praying that the Lord would open a place, this building was offered for sale, but we had not the first dollar with which to buy it. We knew that if it was the Lord's will to have a rescue place here on this corner, He could furnish the means, so we waited upon Him for the money. The first money that came in was \$500, which came from my father's estate, and which we had intended to use in building a cottage for my family. This we turned over to the Lord to use in buying this property if He so directed. Almost immediately upon this came a letter from a banker of Clintonville, Wisconsin, saying that if we bought this property he had \$100 of the Lord's money he wanted to put into it. With the \$600 we went to the owner of the building, and bargained for the same for \$1000, paying \$200 down, and having thirty days in which to pay the balance. There were still \$400 for which we had to look to the Lord. The very day we paid the \$200 down there came a letter from a friend in Pennsylvania, saying he had a little money that he wanted to put into the Lord's work, as a home for workers and a place where the Word could be freely taught. We replied to his letter, giving him a detailed description of our work and asking him to come on and look it over. He came almost immediately, and looked the work over, and said that he felt he might put in \$500. On his return home, he sent us his draft for that amount,

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*Faith Mission on the Northwestern Frontier.* 313

which arrived on the morning of the very day when the contract expired. Thus we have the “Mellen White House,” an old saloon, bought and paid for, and \$100.00 for repairs. We are still needing between three and four hundred dollars more for repairs and furnishings.

The old bar-room is to be used as a public resort, having gymnasium apparatus, Y. M. C. A. games, and music and reading. Immediately back of the bar-room are two large rooms which are being fitted up for dining-room and kitchen, and when the camps are breaking we propose to serve good cheap lunches.

The second story has six rooms, which are to be used as a home for the workers. We need to raise the roof of the back part, and could then have several more good rooms. In addition to this there is a small cottage on the premises which may be used for the work or rented as the needs may demand.

As day by day we see the crowds pouring in and out of the saloons, we feel that the building can not be ready and opened, soon enough. More than once we have cried out to the Lord to hasten the work of repairing that the building may be speedily opened, and the “saloon become a mission.”—J. O. BUSWELL.

## OUR LITTLE BETHANY HOMES.

A *Christian Home* among the people, is an object lesson that speaks as nothing else *can*.

Already we have three of these Homes, located in towns of a population ranging from six to twelve hundreds. The Central Home, at Mellen, makes four Homes and they are about twenty miles apart.

The workers in each of these places carry on the English Protestant services held there. And wondrously they testify to the Lord's faithfulness to His promises to care for those who yield themselves to Him for service, for over and over has come to our ears these words, “We have never had a real need, that the Lord has not supplied.”

But then there are trials. We think of the time when the fuel ran low and the thermometer as well; how it *seemed* as if one of the homes must be closed, but the dear Father put it into the hearts of the boys and girls to saw and split and carry wood enough to carry us through a severe storm, on the following day. The wood was given by a generous company.

Ah, but the enemies of God *hate* to see these places maintained; as the sneering refusal to be *hired* to cut our wood, saying, “An angel will come and cut your wood for you,” and, “It is time those sisters were leaving town,”—testify.—*Northern Bethany Record, Mellen, Wis.*

# **“Salvation.”**

## **Evangelization of The Jews**

*The Cardinal Issue of the Coming Century.*

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### **“MONTHLY LETTER.”**

While this number of “SALVATION” is making up, Mr. Warszawiak is supposed to be on the stormy Autumn Atlantic, hastening to the rescue of his two daughters, who have at length been led by Grace and Providence to seek salvation from the chosen perdition of the Jews, and from the violently usurped control of their Jewish grandparents in Russia. “Godspeed to him and them,” is the burden of thousands of prayers. Human help will still prove timely and necessary (for he goes but partly provided), if prayers are solidified in speedy remittances of money to Rev. James G. Patterson, D.D., No. 314 West 113th street, New York, or to the publisher of “SALVATION,” Wm. Cowper Conant, 466 West 151st street.

Our next number will convey more direct report, and we trust joyful, from the missionary father and the objects of his present extra mission, or inter-mission.

Meanwhile, a marked interposition of Providence brings to the Mission in Grand street unexpected reinforcement at the moment of need, by our brave and ardent young brother, OSCAR J. LEMBERGER, with his wife: he who endured the baptism of stones and mud and blows with the crippled street evangelist DUNLAP, among the hostile Jews of this same region, last year. They ask nothing for themselves but the privilege of serving in the Gospel at their own charges. At the same time, a like special Providence made Rev. S. G. Griess to rise from his bed in the hospital, and re-enter the work by preaching as he may be able, and filling the place of Mr. Warszawiak as interpreter in Yiddish for the teacher of the large Jewish Bible Class on Saturday afternoons. Mr. Magil is also persevering in the work, in spite of ill health and destitution. So the Master has provided that there be no relaxation of His service for this crowded Jewish fold during the journey of their shepherd to seek and save his own lost lambs!

Pending Mr. Warszawiak's temporary absence, the members of the original “American Mission to the Jews” (Rev. D. J. Burrell, D.D., chairman) have informally agreed on a number of new directors to be proposed, including the secretary and treasurer, Rev. James G. Patterson, D.D., with an Executive Committee, in order that as little time as possible may be lost in placing the Grand st. Mission under effective and permanent organization.



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## JEWISH BIBLE CLASS.

AMERICAN MISSION TO THE JEWS, 424 GRAND STREET, NEW YORK.

*Saturdays, 2 p. m.*

(Continued Abstract of Lessons on *Elijah*.)

A gracious though severe chastisement had been announced from God by the prophet *Elijah*, and had now been inflicted and continued for three years and a half. The pride of the king and people (*Jezebel* excepted), must have become seriously reduced, and they were looking anxiously for some merciful intervention from above for their relief.

Doubtless, they generally imagined that there was a conflict of gods in progress; the native or local God, so considered (*JAHVEH*) having, as they knew, sent this punishment on them for forsaking him; while, on the other hand, the great god of the more powerful nations, (*Baal*), was about, according to his prophets, to assert his power against *Jahveh* and the drought at once, and so confirm that conquest of the Israelitish Kingdom to the religion of *Baal*, which *Jezebel* had commenced with power and success supposed to be divine. For, we are not to imagine that *Jezebel* had converted the king and nation to a foreign idol without evidence from many "signs and lying wonders," in which the veteran priestcraft of the Orient, like that of the "wise men, even sorcerers" of Egypt, was marvellously expert. This fact was implied in the reference of *Jehu* (at the day of retribution, later) to the "many witchcrafts" of *Jezebel* (*2 Kings ix:22*).

Thus the people were, at best, in doubt and suspense between the opposite claimants of their faith; for the past wonders of the God of Israel had been almost forgotten in the rival miracles and doctrines of a host of *Baal's* prophets and priests distributed to every center; while the voice of God's own prophets had been silenced in blood or in terror, until *Elijah* could say, "I, only I, remain a prophet of *Jahveh*." There was a famine indeed; "a famine of not of bread and of water only, but of hearing the word of the Lord."

At length this question of gods was now to be decided for the people, and *Elijah* put the question to them in a national mass convention, which *Ahab* at his demand had assembled. He demanded their decision, in terms that rebuked the polytheistic notion; assuming that whoever was God must be the only God. "How long halt ye

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### 316 *Continued Abstract of Lessons on Elijah.*

between two opinions? If Jahveh be God, follow Him: but if Baal, then follow him. And the people answered him not a word.” They were not yet able to make up their minds either way; but, like the Jews at the appearing of Christ, they wanted “a sign,” and God was ready to give it; for he had already announced through Elijah, that He was about to show himself, for both conviction and deliverance. Come out of hiding, now, said He; go, show thyself to Ahab, and I will send rain upon the earth.

People and priests had now been assembled from all Israel, at Mount Carmel, that they might learn by sure evidence, through the unspeakable condescension and mercy of Jahveh, whom to believe in as a real and living God. “The God that answereth by fire,” was once more to be the test, as it had been between Abel and Cain, and in many a subsequent theophany before the eyes of the patriarchs and people of the chosen race.

The witchcrafts of Jezebel and her sorcerers were unable to counterfeit the fire of God. Yet her devotees strove frantically with the fictitious god, throughout a whole day, urged by dread of their stern and cruel mistress; though scarcely credulous, we must believe, of any reality in the religious imposture of which they had been the chief craftsmen.

The familiar details of the trial need not be transferred to this summary of the lessons. “Our God is a consuming fire.” Tremendous was the descent of that almighty energy that in a moment obliterated the very stones of the altar, with all that was upon it, and the water in the trench, and drove back the nearer spectators, blasted even more with terror than with the supernatural heat; while all the people fell prostrate in adoration before the manifest presence of God, and acknowledged him by the name JAHVEH, as “The God” indeed. But when the Son of God was manifested, in the fullness of times, “with better sacrifices than these,” and with better promises; the same Almighty Spirit descended again, not as consuming fire, but as a dove, and rested on the Sacrificial Lamb, while a voice from heaven proclaimed him also Son and Lord—“Hear ye him.”

God had indeed “turned their heart back again;” and those ancient converts, in new-born zeal for a new-found God, were ready at Divine command to execute a fearful punishment on the false prophets who had beguiled them, and who now met the fate before inflicted in their behalf upon the prophets of the living God.

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Then came the rain: but not before the same intercessor whose prayer by the will of God had brought the drought, had gone to the top of Carmel and renewed his intercession for the now humbled and repentant people. Long he prayed, and seven times sent to see if there were any sign of answer. At last a little cloud rose up from the sea, and message went swiftly to the king to drive with all speed to his palace; but yet more swiftly the storm gathered over the heavens "black with clouds," and lashing his horses to their utmost speed, Ahab drove before the descending torrents. But who is that, in advance, who leads on foot the rushing horses, all the way to Jezreel? It is Elijah inspired with superhuman strength to be first to face the terrible queen with the news of her defeat, of the failure of her sorceries, of the dreadful answer of the hated God Jahveh with fire and more than fire from heaven, of the popular revolution against her idolatrous regime, and the slaughter of all her pretended prophets. Ahab might not have dared to "tell Jezebel all that Elijah had done," and all that must follow, had not Elijah run before him, and now waited without the gate in readiness to direct a new order of things with the authority and power of the demonstrated God.

But Jezebel's dark spirit, like that of Satan and of Pharaoh, before her, rose more defiant than ever, alike indomitable by the terrors and untouched by the mercies of the Almighty. Taking swift measures to strengthen her position against the threatening revolution, she sent out at once her death sentence to the very man in whom God was thundering at her gates!

And lo, Elijah "fled for his life" to the kingdom of Judah! Even there, he hid himself a day's journey deep in the wilderness.

What opportunity had been meant for Elijah at this great popular crisis, and what he might have done had not his faith and courage thus failed, it would be presumptuous for us to assert. At all events, it appears that it was not the allwise purpose of God to sustain him farther in the godlike power of faith with which he had been hitherto inspired. He was not to establish true religion by continuing Divine power, in the doomed kingdom. His mission had been accomplished in the lesson taught the people, and it was for them to make the most of it. For a "remnant by the election of grace," the purpose was accomplished: that which all the power of government could not do or undo, though the power of Jezebel, shaken but not broken, could still misgovern, misguide



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and debauch the nation as a whole, while the alternate mercies, remonstrances and chastisements of a covenant-keeping God continued to restrain the downward course, and “by all means save some.”

## JEWISH MISSIONS IN NEW YORK.

REV. LEOPOLD COHN,

NO. 15 MANHATTAN AVE., BOROUGH OF BROOKLYN.

The regular meetings for preaching are on Friday and Saturday evenings, besides question meeting on Wednesday evenings. Preaching also at Brownsville on Saturday morning and afternoon; also a sewing-school for children—closed during the Summer.

I was present (says our reporter), at the Saturday evening meeting, June 9, 1900. It was opened with singing by four Christian young ladies. After prayer, when the sermon began, there were fifteen persons present, and others continued coming in until the number was doubled, and only one went out. It is to be presumed that the attendance on the Jewish sabbath eve, (Friday evening) may be considerably larger.

The subject was, “What think ye of Christ?” Whose Son is He? In what way and at what time born, and for what purpose? All this must be according to the Scriptures; but the trouble with the Jews is that they do not look for a Messiah according to the Scriptures, but according to the traditions of the Rabbis, which can never be fulfilled. Closing with an exhortation to accept Him who fulfilled all the law and the prophets, and died for our sins according to the Scriptures, the whole sermon was received with silent attention. Afterwards, a Jewish boy sang a hymn solo, and one of the believing brethren, who, like the preacher himself, had found Christ under the preaching of Mr. Hermann Warszawiak, took the platform, and testified to the happiness of trusting in Jesus. He was interrupted by an ignorant Jew who mistook some expression for a criticism against Moses. The people were disturbed for a moment, but soon quieted down again, and so remained.

Mr. Cohn is attached to the Baptist denomination, and although a convert attributed to the ministry of Mr. Warszawiak, disagrees with him also with regard to the keeping of the law of Moses by Christian Jews: teaching them that they should observe the Jewish rites and holy days, the same as before they believed. His ministry

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in Brownsville has been continued about six years, and at 95 Manhattan Avenue about four years. Besides these, we have heard that he has meetings in Manhattan Borough (old New York) of which we have no report. He had been assisted for about eighteen months by another Warszawiak convert, Mr. Ben-Zion M. Gordon, who, however, resigned, last fall, on account of disagreement with the Judaizing doctrine, to which he is, like Mr. Warszawiak, very firmly opposed, believing that in Christ the Jew or Gentile alike is released from the types and forms of the Old Dispensation, which are completed and crowned in the atoning sacrifice and spiritual ordinances of the New Covenant.

On the other hand, the Rev. A. C. Gabelein, Gentile Missionary to the Jews, formerly associated for a time with Rev. Jacob Freshman, and for some years head of "Our Hope" Mission in Rivington st., New York; after having countenanced Christian Judaism, for some time, has, we are informed, renounced the idea of preserving a Jewish form of Christianity, and fully recognizes that new birth out of the Mother dispensation, to which Paul alludes in the fifteenth verse of his letter to the Judaized Galatian Christians.

His work is now carried on in a German Evangelical Mission Church in East Houston street, on Saturdays, besides a "Window Mission," tract and Bible depository, and office, meeting-room, reading room, at No. 80 Second street, near by.

Another Missionary (lately connected with the work of Mr. Gabelein), is Hermann Zeckhausen, M.D., who practises medicine and holds meetings for prayer and exhortation, with the Jews, amongst whom his benevolent ministrations for a long time have given him considerable influence. We regret that our reporter omitted to mention his address; though noting that he has lately married a Hebrew-Christian girl.

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## JEWS AND JEWISH MISSIONS.

The *Friend of Israel* affords notes of Jews and Jewish missions in various parts of the world, from which we gather the following:

### DAMASCUS.

The Jewish Colony are relegated to their own quarter. When we came to a labyrinth of narrow lanes, our dragoman pushed open a door, and we found ourselves in the home of a wealthy Jewish family. Such a change from squalor to splendor! The reception hall was entirely of white marble—floor and walls—the seats of

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costly mosaic: while a fountain in the center cost no less than £500!

The Jews in Damascus are a very industrious community. At a mosaic manufactory, when the Christians were all absent for the Greek Easter, the Jews were all diligently at work; quite small boys and girls being busily employed.

The spiritual work is, indeed, a *work of faith*: and sorely is the devoted Hebrew-Christian Missionary, of the London Society, who, with his noble wife, labors among them, tried by the opposition and difficulty he encounters.

Formerly the head of the Jewish community was a large-hearted kindly Rabbi, who bought an Arabic Bible from the Missionary, on purpose to study the New Testament; but he was *too* friendly, and has been superseded by a Jew of the strictest type.

Just when the work begins to look hopeful, an outburst of fanaticism takes place; the people attending the meetings are "boycotted," so that they are afraid to come, and the work seems at a stand-still. In three or four months, however, it passes off—the people return; and the much tried missionary "begins again."

The Missionary's wife has a large "Mother's Meeting" of Jewesses. Formerly, as soon as she mentioned the blessed name of Jesus, they invariably began talking loudly; now they listen silently, and even respectfully. One has, with her young daughter, been baptized, and received into the church.

In Damascus as elsewhere, the Scripture is sadly fulfilled: "Thou shalt be oppressed and crushed always" (Deut. xxviii. 33). Two young men, one a Jew and the other a Christian, who were both employed on the railway, were arrested on a charge of robbing a mail-bag. There was no evidence against either; both appeared equally innocent. The Christian was discharged at once, but the Jew, just because he *was* a Jew, was thrown into "the murderer's hole"—a horrible place where even notorious criminals are kept only 24 hours—and was kept there 8 days, cruelly beaten, with as many as 300 stripes in one day, and when we left Damascus he was still detained in prison until a compassionate uncle, by selling some property, should be able to pay the value of the stolen goods. —Mrs. H. W. Maynard.

## MALABAR.

At the school for Hebrew and Mohammedan children, the Mohammedans are coming very well, and getting on nicely, but the Hebrew children have all been withdrawn, because the *chazan*, or reader in the synagogue, who has unbounded influence, is opposed to the school, *unless we pay him a very large stipend!* The parents and children are all in favor of the school.

I believe some of the Malabar Jews are secretly reading the New Testament. Even the *chazan* at Mala was very much interested in the Hebrew New Testament. But the other day, in his absence, some Malabar Jews came to his house, and happening to see the Book, tore it in pieces.



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### IN PERSIA—YEZD.

Miss Bird says that the Jews as a whole are very friendly: many of the women speak to her in the streets, and still more come to the Dispensary and listen to the Gospel addresses there.

She was visiting the chief Rabbi's house some weeks ago, when his nephew asked her for a copy of the Old Testament in Persian, which he wished to compare with the Hebrew Scriptures, for while they read the latter fluently, they do not as a rule understand them as well as Persian. She had some conversation with them as to our Lord Jesus being the true Messiah, and they then invited her to visit them once a week.

The chief Rabbi himself, after obtaining some Old Testament portions, asked for Gospels for his grandsons, saying it was a good book, and one of the other Rabbis asked for a copy of St. Matthew's Gospel.

From Shiraz I hear that some of the leading Jews have asked our missionary there, the Rev. W. A. Rice, (C. M. S.) to open a school for their children.

### IN ISFAHAN,

the work goes on steadily, but the workers are hated both by Jews and Muslims for Christ's sake, and both sections of their adversaries are glad of an opportunity of persecuting them.—C. H. STILEMAN.

### FASTS CHANGED TO FEASTS.

A remarkable prophecy is quoted by Rev. Samuel Wilkinson from Zechariah viii: 9, as follows:

“Thus saith the Lord of Hosts: The Fast of the fourth month, and the Fast of the fifth, and the Fast of the seventh, and the Fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful Feasts.”

To appreciate the force of the contrast, we need to examine the four Fasts mentioned. What was their meaning? What events in history did they sadly commemorate?

*The Fast of the fourth month* commemorates the taking of Jerusalem by Nebuchadnezzar, King of Babylon. In the ninth day of the month the Jewish army evacuated the city, and the 17th day dated the fall of Jerusalem.

*The Fast of the fifth month* was instituted, and is still observed, to commemorate the destruction of the first Temple. The Jews state moreover that the second temple was destroyed (A.D. 70) on the very same day, namely, the 9th of Ab. The day is looked upon as the most fatal in Jewish history. It is spoken of as “the black fast,” and is kept with the greatest rigor.

*The Fast of the seventh month* is observed, in remembrance of the murder of Gedaliah, as recorded in 2 Kings xxv. 25, and Jer. xli. 2, and of the remnant of the people seeking refuge in Egypt.

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## *Jews and Jewish Missions.*

*The Fast of the tenth month* commemorates the commencement of the siege of Jerusalem, in 590 B.C., associating it with all the subsequent miseries and calamities that deluged the land and the people. It is therefore kept by pious Jews as a day of deep sorrow and humiliation.

But the scene will change. Their Fasts will be turned into Feasts, their mourning into joy, and their curse into blessing.

“They shall not sorrow any more at all: for I will turn their mourning into joy, and make them rejoice from their sorrow” (Jer. xxxi. 13).

### THE BEGINNING OF MISSIONS TO THE JEWS.

“On a memorable day in the last century, Count Zinzendorf met a Jew, Rabbi Abraham; the pious Count stretched out his hand, and said ‘Grey hairs are a crown of glory. I can see from your head and the expression of your eyes that you have much experience both of heart and life. In the name of the God of Abraham, Isaac and Jacob, let us be friends.’ The old man never heard such words from a Christian before. His lips trembled, his voice failed, his big tears ran down his wrinkled cheeks upon his flowing beard. ‘Enough, father,’ said the Count, ‘we understand each other,’ and from that moment the two were friends. The Count went to see him in his humble home and ate black bread at his table. Thus, for the first time since the dispersion of the Jews, the honor was given to Zinzendorf to be the first to care for the spiritual welfare of the Hebrews. To the Moravian Church belongs the honor of being first alive to the responsibility of fulfilling the Divine commands ‘to the Jew first and also to the Gentile.’”—*Jewish Herald*.

### A STATEMENT THAT WILL SURPRISE YOU.

The Jews appear to be making rapid strides to the front in all countries, not only in commerce, but in scholarship, science, and the arts. In no country, perhaps, is this more evident than in America. The New York *Sun* recently contained this item: “Of the 640 girls who passed successfully the examination for admission to the Normal College this month (June), the great majority are Jews. More than five sixths of the whole number came from the public schools, of which for many years past the best scholars have been of that race chiefly . . . Of about 800 graduates from the public schools admitted to the free city college for boys, the vast majority also are of the Jewish race, the proportionate number of other races being even smaller than among the girls admitted to the Normal College.”

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## THE SIN OF OMISSION.

We often hear of *Sins* of Omission. But you have never heard of this kind of sin in the singular number, or as one continuous sin *par eminence*. As to unconscious or unobserved sins, said one, “Who can understand his errors! Cleanse thou me from secret faults:” those undetected lapses or transgressions, which no human eye reproves, not even the dull eye of conscience as we have it. People who profess to have been without sin, for such or such a period of time, are possibly not prepared to answer the challenge, “Who can understand his errors?” Much less may they have fathomed that one “sin of omission,” which is the fundamental *diathesis*, or rather, essential condition, of the natural man. This is “original sin.” This is “total depravity.” This is the source of every specific sin in the universe, though itself but negative in form, one universal sin of omission: simply the omission to be in Christ; or, a heart and a life apart from God, whether entirely or partly. This, and nothing else, is essential sin; essential perdition; death essential and eternal by its own force and effect.

“By Him all things consist.” Apart from His ever-creative immanent energy, no form of existence, animate or inanimate, ever existed or can continue to exist. Apart from His life (which is absolute love and light) “ye have no life in you” as spiritual and moral beings; nothing but darkness, selfhood, sin, and death.

Fellow believer, where do you find yourself? I know you hope that you are “in Christ,” united with God in Him, in a life that is spiritual and eternal in its nature; and doubtless there are signs of that relation initiated at least, obscurely, and mysteriously, by the Holy Spirit brooding, hovering, clinging upon you. But where do you find yourself in habitual thought, affection, and conscious motive impulse? Unless you are in a condition of extraordinary attainment, having no need whatever of these reflections, you are catching that connection occasionally, in the moments set apart for prayer and spiritual exercises, and the rest of the time you are mostly in The sin of omission—apart from God, as to present thought, affection, and intention.

Perhaps you have never considered that as a serious defect, a



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## *The Sin of Omission.*

sin. Not recognizing it as such, one may be able to attain a consciousness of sinlessness while laden with “this body of death.” But compare it with the law: Thou shalt love thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy powers; and thy neighbor as thyself. Who has reached this? Nay, who can measure the distance by which he comes short of both these self-annihilating loves in the image of his Maker?

A good man, who is believed to be now where there is no more omission of God, used to say that he did not love his family the less, when the whole day was passed in cares so absorbing, for their sake, that he could not once think of them. But the illustration is not so apt as it seems. Once there was a time when a certain affection so filled both heart and mind that it could never be crowded out of presence for a moment, but ran on with the day wherever it went, a ravishing undertone to every other sound in the world. Or if the cherished Presence bent under external pressure for a moment, it sprang upward in the next moment with a glad rebound that nothing could repress. God has made Nature as an alphabet in which to write for us the supernatural and Divine. The conjugal union of souls is His chosen, nay pre-figured, type of the union of souls with Himself. So far as the humdrum grovel of duty in absorbing cares falls short of the pervading joy of love in its pristine flame, so far, at least, our grovelling through from the morning to the evening sacrifice contrasts with the continuous flame and the ceaseless incense that might and should burn upon the altar within, throughout all hours and places.

This is no new or extreme doctrine. There is history and biography and living experience for it, and literature also. But the many have never thought of such a thing, or have thought of it only as in heaven. Only a few aspire and strive to realize it here; but who should do less, beneath the name of Christ? Who should not say so much as this, with Paul—Though I count not myself to have apprehended it, yet I follow after, and I press toward the mark, if that I may apprehend that for which I am apprehended of Christ Jesus. Since, then, we must needs press toward this mark, if we would be found in that bent, and ready to go on so in heaven when called up there; let us consider, another time, some of the means and methods by which we may cultivate “The Practice of the Presence of God.”

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## *The Predominance of the Emotions.*

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### THE GREAT MODERN DISEASE.

On its physical side, the medical profession has been late and slow in recognizing the grand type of chronic disease which is but now engaging its most profound study. On its moral and religious side, it has hardly been recognized at all by the critics or leaders of religious thought, although themselves largely affected with it. It affects religion and morals in all their phases and connections, because it is seated in the organ of those great impelling and guiding forces of human nature, the feelings or sensibilities. Need we explain that the organ meant is the brain; including its dependent ramifications in a vast system known as the nervous system. The growing derangement of this system may be regarded as the grand chronic epidemic of the age; giving its type to all the pathology of the times; and, tinged with a special type of morbidity our intellectual, moral, and religious development. Doctors call it hyperæsthesia, paræsthesia, neurasthenia, neuralgia, etc., according to its various physical aspects. Its moral, religious and intellectual aspects correspond, by intimate inter-relations, to the physical disorders now so prominent.

The first-named of those disorders—hyperæsthesia, or excess of sensibility—seems to be first in order, and a productive source of all the others, not excepting its almost opposite, the nervous debility, and moral debility also, which correspond to the technical term neurasthenia. For the primal source of hyperæsthesia itself, we should have to look very deep into the earlier conditions of the modern age, and perhaps we should be not far from the mark if we pointed to the revival of liberty, or the awakening of mankind at large to the indulgence and culture of sentiments and aspirations which had been suppressed between the upper and nether millstones of brutal dominion and innate brutality. The cause, again, of that awakening, may be a still deeper question. Probably the revival of Greek literature with its spirit of liberty and thought, somehow connected with the influence of the Gospel leaven in awakening minds and affections, had much to do with the conditions that have issued at length in the special pathology, physical and moral, of the age in which we live: a pathology, be it remarked, which is singular in its tendency to an illusion of superior vitality and power, in both realms, the physical and the moral or religious.

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It is this excessive development of the nervous system, on the side of susceptibility, which is now understood, by students of physico-psychology, to account for the present prodigious success of the various forms of mental therapeutics, or healing by suggestion, belief, relics, anointing, and that most absolutely senseless of all the modes of nervous impression which is impudently called ‘science’ and blasphemously described as ‘christian.’ To the same ‘hyperæsthesia’ they attribute the peculiar inventiveness of the nineteenth century, its present enormous spawn of thin imaginative literature, science and criticism, and its pervading susceptibility to religious and other delusions.

But we have been digging over-deep for a foundation to a practical remark on a moral disease and its antidote. The observation and personal experience of the writer taken together, extend back to its early beginnings in the form of sentimental literature (poetry and fiction), in the infancy of the great nineteenth century. This kind of ‘culture’ began to be pre-eminently esteemed, and young people began to esteem themselves also in proportion to their development of sensibility and of passion for imaginative and emotional literature. Through prepared conditions above indicated, the sentimental passion spread and grew with miraculous rapidity. To make a long story short, it has finally so conquered literature, that it may be said to *constitute* the popular taste in reading, preaching, teaching and thinking. As a fountain of literature, it is amazingly prolific of its kind in novels and novelists, ‘stories,’ moral and religious and humanitarian essays and schemes, and showers without measure of pretty tinkling poesie. With such reading, writing and talk, the mass of society is saturated. The ideals thus engendered supersede the principles of the revealed mind and will of God and bear rule where the Bible was once the only lawgiver, or is even professedly so still. Feeling and impulse are exalted to the pinnacle of sanctity and honor. The fear of God, or obligation to Divine laws, is held to be a mean motive, and obedience to the feelings instead (presumed right, of course) is preached as the only nobleness or pure virtue.

No stream can rise above its source. Natural acts and affections can not lead or lift above their source in earth-born nature. In other words (as every one feels) there is no moral virtue in what mere nature loves to do; and we promptly deny any credit to a



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man for caring for his own flesh, as do the beasts and the worst of men. But natural acts and affections acquire a moral quality and a preternatural force, when united with conscience toward God. Acts and affections that do not naturally exist, come into life by being chosen and attempted. We learn to love others, by doing good to them before loving them. We learn to love God by serving Him, and in no other way. We learn to love the godly virtues by recognizing obligation to them and persistently endeavoring to exercise them. We even learn to love virtues and duties by being compelled to them in childhood. Many who think themselves wiser than Solomon are sure that the mind cannot be bent to good in childhood, because their own was never bent, but was suffered to stiffen successfully against irresolute or unmoral discipline.

It is all very well to say that the only true goodness is that of the heart. But the mischief is that we have lost the meaning of heart. The Bible meaning of heart—the force of moral choice, or direction of will, determined by conscience toward God (or otherwise)—is not only forgotten, it would not be recognized. It is supposed to be a lifeless and barren principle. On the contrary, it is the only principle fruitful of truly moral affections and impulses. The principle of Duty is not engendered in the emotions. True moral affections are only begotten of Duty. It is idle to say that this is a matter of difference in temperaments; for it is a fact that the most sensitive temperaments make the most irredeemable sots and the most irreclaimable reprobates.

What, for instance, is conjugal affection, as a moral bond? Is the involuntary appetite that draws a young man and young woman into union, a moral bond? People look upon that as a mighty, sacred thing. It is indeed mighty—while it lasts—and it deserves to be held sacred. But what shall hold it sacred? Without the seal of Duty—that cold, stern, puritanical form of compulsion, as it is esteemed—we know that the youthful appetite becomes in most cases a tie as slender and as tender as the nervous filaments of sensibility in which it originates and dwells. Hence divorces and separations which no man can number; or lives bitter under legal bondage, in which, if the law of Christ had bonded the early love it would have grown stronger, purer and deeper with every testing strain. Or take maternal affection, which sentimentalists are accustomed to deify as the most sacred thing in the

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universe, not excepting the love of God in Christ. It is, indeed, stronger than death—in the tigress, for one. In a woman without conscience, what is it but another blind passion, often destructive, or possibly at length an outgrown passion, turned to unnatural indifference or hate?

Stern daughter of the voice of God!  
O Duty—if that name thou love—  
Who art a Light to guide, a Rod  
To check the erring, and reprove:  
Stern lawgiver! Yet thou dost wear  
The Godhead's most benignant grace,  
Nor know we anything so fair  
As is the smile upon thy face:  
Flowers laugh before thee on their beds,  
And fragrance in thy footing treads;  
Thou dost preserve the stars from wrong,  
And the most ancient heavens through Thee,  
are fresh and strong.

### WORTH MINDING:

Without compliment or complaisance (which, by the way, “SALVATION” never pays to authors or publishers) the October number of the *Homiletic Review* is one which any thinking man may be well advised by all means to get, and read straight through, whether he be minister or layman, Christian, or merely inquirer for truth. Such readers will be even better pleased with it than we are, if they find no occasions for critical exception. But the profound and vital spirituality of the teachings of F. B. Meyer and G. Campbell Morgan, will serve three classes of readers—the preacher, the believer, and the uncertain inquirer, respectively—for light and leading, for induction into godliness, and for the manifestation of supernatural power in the Revelation of God. Such articles as “The Stampede into Evolution,” by President Thomas of Newton Theological Institution; “The Crime of Assassination,” (with its roots, or ramifications, in an unconfessed Anarchism pervading the age); “Are the Heathen Lost without the Gospel?”; “Mistakes of Modern Science;” “Monumental Blunders in China;” and others that would make our catalogue too long; are of various kinds and grades to give both instruction and discipline to a disciplined mind, or mind ambitious of discipline. (30 cents: Funk & Wagnalls, New York.)

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## *A Glimpse in Christian China.*

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### A GLIMPSE IN CHRISTIAN CHINA.

BY MRS. SARAH B. GOODRICH, OF TUNG-CHO.

More than fifteen years ago, in a mission school in Peking, three girls began talking about their future. Married of course they must be, for though they had heard of Chinese girls who had never married, not one of them had ever seen such an anomaly. "Wouldn't it be nice," said one, "if we could be like Miss Chapin and Miss Haven, and never marry?" "It would never do in China," another replied, "for almost every one would be sure to think we were bad, and our trying to help others to be Christians would be in vain if people did not trust us. "Well," said one, "I hope I can marry a Christian." "So do I," chimed in another. And then one of the girls proposed that they three should go into their room and shut the door and pray that God would provide Christian husbands for them all—and best of all, preachers, if it was his will. And God answered that prayer, and in due time he sent them Christian husbands, all preachers.

Nearly fourteen years have elapsed since Chieh-Ni was married. Now, at the "Western Hills," not far from Peking, our Jennie lies dying. For seven months she has been very ill. She had come in from their home, forty miles away, to the hills, hoping against hope to get rid of the malarial poison which had used up all her vitality. The house-mother, when beside her one evening, said: "It seems, Jennie, as if the Master would soon come for you now." "Yes," she said, "I've never been sick before, but God has given me a hope that I was to recover, but this time I have no hope. But God has given me peace instead." "Have you any wish about your children that you would like to speak of before you go?" A tear crept out from her eye and rolled down the pale cheek—for God had given her three beautiful children. She answered, "I can only say I trust them to God. He has led me to feel that the same God who has moved hearts to do for me so lovingly all these years, will surely move hearts to do for my children."

Several times during the last few days Jennie had been urged to put on her burial clothes, for the Chinese desire is always to be well clothed for the great event of death. Many who in their lives have never had on a garment of silk are arrayed in very fine and even very gay clothing before death. Jennie always answered: "No. God hasn't told me yet. Jesus has let me see him once, but not his face. He took my hand when I was suffering, and I felt so strong at once. I think he will let me see his face and tell me when it is time to go." We told her she would see him on the other shore. "Yes; I know that, but something tells me he is going to show his face to me before I go, and when I see it I will be dressed."

At last, Friday night, Jennie suddenly opened her eyes, and



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## *The Martyr Church of China.*

said, with a strong voice: "Jesus has come. He is here. I must be dressed. Don't hurry; there is time. I want to wear no silk, but the clothes I love the best." They were garments which she had had for several years, but had hardly ever worn. She had brought them to the Hills, thinking the message, "Come to me," might be sent while she was here. She would have no jewelry worn, but suddenly she asked Little Happiness (her daughter), if she had a flower she would give her. Her husband said, "You've never cared to wear flowers all these years." "Now I'm going to my Lord I want one," she replied. She put one hand in her mission mother's and one in her children's, who knelt beside her. But no! her husband must be near. "I want my husband's hand," she said, as she motioned him to come nearer. "Jesus is here in wondrous robes of white, with a golden girdle, and many angels, and each one's angel is here too." Most of the very near friends on the hill-top were gathered about her. Her children were now standing at her side. She said to them: "Stand reverently. Jesus is here. I cannot describe his face; earthly words fail me. He will forgive my sins. He has forgiven my sins." Little by little her life ebbed away, and death was swallowed up in victory.—*Missionary Herald, April, 1899.*

## THE MARTYR CHURCH OF CHINA.

Thousands of the native Christians have evinced the depth of their convictions and the strength of their faith by the willing sacrifice of their lives for their Lord and Savior. We do not affirm that some may not deny Him under the stress of persecution, but all letters from China refer to the heroic fidelity of the Chinese Christians under a persecution as severe as that of the early disciples in the gardens and arenas of Nero. Dr. Hunter Corbett (Cheefoo) writes:

"I found suffering in every place—many trying to live on corn-cobs, the dried vine of the sweet potato, bark and leaves of trees, roots, etc. Wonderful grace has been given to our persecuted people. They have stood firm and are not giving up the Christian life."

The Rev. J. C. Garritt (Shanghai) writes:

"How sad all this is; yet its bright side is the firmness of Christians, and their joy in being counted worthy to suffer for the name of Christ. The secular dailies here have printed one or two statements of the firmness of converts even to death, that sounds the knell to all talk of 'rice-Christians.'"

Miss Mary Lattimore (Soochow) writes:

"There is much fear among the Christians generally, but so far the little flock here have shown a faith in God that makes me realize once more the power of Christ. An old woman, but a little over

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## *A Changed Moslem High Priest.*

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a year ago a heathen, tells me that it is not needful to fear, but only to believe in the Father in Heaven, and then goes on with her every-day life, although bad men have stood in her doorway and threatened to burn and kill.”

A letter from Shanghai under date of June 29 tells of a communion service held at Soochow on June 24, when two native women confessed their faith in Christ, “at a time when all Christians were being spotted, and in danger of being killed.”—*Assembly Herald*.

### THREE REQUESTS BY A MOSLEM HIGH PRIEST. 1888—1898—1899.

The work of the English Wesleyans in India is among the “outcasts” of the Deccan, out of whose deep degradation 5,169 have been raised into a Christian community. The political authority is Moslem, and of course has been animated by a contemptuous hostility to these ‘mean’ Hindus and their Christian teachers; well expressed in the first of these petitions, twelve years ago.

#### I. 1888.

“To H.H., the Nizam’s Government: Syed the Blessed and the Chiefs of Medak petition that the request of the infidel dogs for a foothold among the company of the faithful in Medak be refused.”

#### II. 1898.

“To H.H., the Nizam’s Government: Syed the Blessed and the Chiefs of Medak earnestly request that land be freely given, without tax, to the Padre Sahib [missionary] and his sisters—the pious and the well born.”

#### III. 1899.

“Syed the Blessed to the Padre Sahib, Medak.—Greetings: May it please the Padre Sahib and his sisters to come with all his people, men, women, and children, and dine in Syed the Blessed’s new palace banqueting-hall.”

Concerning this surprising invitation the report in the *Harvest Field* says:—

“We must remember that no Hindu and scarcely a Mohammedan in Medak would allow these outcasts to pass his threshold; but this man, who hitherto had always opposed us, *himself* invited the Christian outcasts, and welcomed us to a splendid feast, laid out on the beautiful carpet of his new banqueting-hall. Two new plates were set for each person, one piled eight inches high with rice, and the other with prepared meal and eggs. Syed the Blessed himself saw to our needs, and ere we went away, for the first time, Christians prayed aloud to Christ in the High Priest of Islam’s palace, and at his request we sang as we marched away:—

“Onward, Christian soldiers, marching as to war,  
With the cross of Jesus going on before.”

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## Critical Study of the Bible.

### BIBLE REVISION REVISED.

#### MATTHEW XII.

1. “Corn” is good old English for food in general, but for a majority of English-speaking people, the word has become restricted in usage to a single kind of grain, and conveys to them a misapprehension, though unimportant, yet unnecessary. Dropping it in this verse, in both places (R.V.) would leave the translation in its proper ambiguity as to which kind of food, whether wheat, barley, oats, peas, beans or whatever.—What is the use of retaining also the archaism “an hungered,” for “hungry?”

5. “Profane” is not the just word for a legitimate employment of the sabbath in the commanded ordinances of worship. Have trodden, (literal meaning of *bebelousin*) on the sabbath, would repair a slight inconsistency here.—Blameless (A.V.) seems to be the accurate word, and the motive for substituting *guiltless* must be best known to the Revisers.

6. *Meizon* is evidently neuter, and only by a pious force is made to refer to the Lord, as “One” present who is greater than the temple. He has no need of such accommodation. There is something here greater than the temple; i. e. a matter of necessity and mercy, indicated in the next verse.

7. I will have mercy (A.V.). “Will” seems more appropriate than “desire” (R.V.) for *thelō* in this place.

12. The Revisers have done well to change “do well,” (which is literal as to the separate words (*kalōs poiein*) but is not the meaning of the phrase), to “do good,” which corresponds in English idiom to the true meaning of the Greek idiom.

21. And Gentiles [not the Gentiles] shall hope in his name.

23. Is not this, perhaps, the Son of David? “Perhaps” here amends both versions: (implied in *mēti*.)

30. “Spoil,” the archaism for rob or plunder, might now be exchanged for the modern equivalent which no reader could mistake for *mar*. (Spoil as a noun, is still understood by all.)

34. “Brood” of vipers, is more exact for *gennēmata*, than either generation (A.V.) or offspring (R.V.)—“Abundance” (for *perisseuma*) no longer conveys its original meaning, but has degenerated into simple plenty; while still used here, and elsewhere, to represent excess. “Out of the overflow of the heart, the mouth speaketh,” is what Jesus said.

35. *The* good man, for *a* good man; and *sendeth* forth, for *bringeth* forth, are accurate and desirable amendments.

37. *Out of* (*ek*) thy words thou shalt be justified, has a sense



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a little different from *by* thy words etc. ("Out of thy own mouth I will judge thee.")

41. Men of Nineveh: not *the* men of Nineveh, as if the whole of them.—For they repented unto the preaching of Jonah—literally, turned in mind to it.

42. And behold more than Solomon here (*pleion*, neuter)

43. The distinction between dry and "waterless" (R.V.) is not very striking, unless to good taste.

44. He findeth it quieted, swept, and in order: literal, and giving a different picture and idea from the "empty, swept, and garnished" of both versions.

45, etc. Minor changes of phrase by the Revisers are passed over, in these and previous verses, as of even less consequence than the small defects that have received attention in the present chapter of criticism.

## THE FIRST SEMI-MILLENNIUM

### IN "THE BI-MILLENNIUM OF ABRAHAM."

NOTE. A full summary of Old-Testament history would be both tedious and superfluous here. The purpose under the above head is (according to the writer's theory of teaching) to interpret the grand characterizing features of that period in the evolution of God's Church and Kingdom, and to set them in their proper succession and relations, for distinct remembrance. Most usually in every history, but invariably in Divine History, the essential factors are Persons: and the typical and also the formative relations of inspired leaders to the development of a Kingdom that is not of this world, create the real soul of the history, which we need to absorb and retain. To illustrate, as well as to index what is coming, let us name these: Abraham with Isaac; Jacob; Joseph; for the first five hundred years of sacred history. These lives, and others related to them, present many striking points of incident, allusion, illustration, interpretation, and homiletic suggestion, which must be passed over, as beyond our space, as not indispensable here for Bible-readers, and especially, as liable to divert some of the attention which it is always the aim of this little magazine to *concentrate on the fundamentals and essentials*. Although interweaving occasionally some less familiar view of particulars revealed or implied, we shall run the thread of the story slenderly, from peak to peak of pre-eminent agencies; endeavoring to project the bold profile of a Divine horizon on the imagination so distinctly as to fix it in memory.

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### ABRAHAM.

The great patriarch now commenced, at seventy-five, his memorable pilgrimage. He became thenceforth a wanderer with his descendants to the third generation—that is, with Isaac and Jacob and Jacob's sons—in the land of the Canaanites which was eventually to be filled with the mighty millions of Israel. “Arise, walk through the land, in the length of it and in the breadth of it; for I will give it unto thee.” Gen. xiii:17. Such were the marching orders of this grand reconnoissance in force—for Abraham journeyed as “a mighty prince,” with a great retinue of men-servants and maid-servants, beasts of burden, asses and camels, herds of sheep and kine and oxen, and wealth of silver and gold. Gen. xiii:2. His princely household, within twenty-five years, so increased that he was able to arm and put in the field a force of over three-hundred fighting men “born in his own house,” (Gen. xiv:14) without leaving the non-combatant portion of his people, who must have been numbered by the thousand, without a reserve of defenders. The growth of all this prosperity, though gradual, must have reached no inconsiderable stage before the death of his father and his removal with all his acquired and inherited wealth, from Haran to Canaan. Remarkable vicissitudes, trials of faith, and signal experiences of Divine protection, are recorded in the quarter-century from Abraham's seventy-fifth to his one-hundredth year: that is, from the time of his emigration to Canaan until the birth of the child of promise, Isaac. It is not to be supposed that Abraham himself went forth full-grown in the faith that eventually became illustrious in the surrender to God by supposed death of that very son in whom the promise of a great posterity and a universal blessing to mankind was bound up. The growth and culmination of this wonderful character and career is a subject for an elaborate essay that would detain us here too long.

A noteworthy accompaniment of all his journeyings, it may be remarked, was the altar of God, the symbol of Divine expiation for the sin of the world; on which, indeed, was ultimately to be placed, for one dreadful moment, the highest of all symbols, the son of promise himself. Other events, in summary, are: the refuge of the Hebrew prince in Egypt (Gen. xii:10) from a season of drought in Palestine that early threatened his host of men and animals with starvation; the fame of Sarai, (the “princess”), for beauty, which spread through the land of Egypt to the court of Pharaoh himself, and procured for her husband a favor (Gen. xii:16) that still increased his wealth and power while a stranger in Egypt; the distrustful policy that concealed, in such circumstances, once and again (Gen. xii and xx), his marital relation to the famous beauty from fear that he might be murdered for her, and which was once and again rebuked by the misfortune which it only precipitated and by the Divine interposition which alone averted it, and which should have been alone relied on; the separation

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from his nephew Lot (Gen. xiii:7-11) when their respective hosts had grown too great to be manageable in the same district; the birth of Ishmael from Hagar under another distrustful policy lest promise of posterity should fail to the fast aging pair (Gen. xvi); the memorable intercession for the cities of the rich plain of Jordan in which Lot had chosen his abode (Gen. xv); followed nevertheless by their terrible extinction beneath a fiery eruption from which only Lot and his two daughters were rescued to find refuge in a cave of the mountains, and became the progenitors of Moab and Ammon (Gen. xix:30-38); the great covenant of circumcision and its solemnization in Abraham's 99th year (Gen. xvii) followed by the semi-miraculous birth of Isaac in the 100th year of his father and the ninetieth of his mother (Gen. xxi); the subsequent stern expatriation of Hagar and her son Ishmael by the command of God (Gen. xxi:12) to make way for the true Seed of promise, and to establish the wild wandering race of the Arabs. This summary shows frail humanity sometimes doubting and drawing back from a fearless course of faith (usually under the timorous influence of the daughter of Eve); as often rebuked and chastened, yet upheld for God's glorious purposes by the faithful omnipotent hand that constantly fulfilled the primal covenant of protection and blessing to him.

### FIRST HEBREW COLLISION WITH BABYLON.

The vale of Jordan, as we have seen, had bred a group of petty nations from the race of Ham, with five capitals and as many kings, all populous and opulent, but sunk in luxury and licentiousness. Having thus early filled the measure of their iniquity and of their hereditary curse, this cluster of cities from the stock of Canaan, 410 to 415 years after the Deluge, became an easy prey to the rising despotisms of the East.

At the period now under consideration, Amraphel, king of Shinar or Mesopotamia, with his capital at Babel, held united under his sway or alliance Chedorlaomer king of Elam or Persia, Arioch king of Ellasar and Tidal "king of nations:" a transient arrangement, apparently, of which no further notice has survived. Gen. xiv. But on terms best known to themselves, these four joined forces to subjugate the rich provinces of the Vale of Jordan. Having easily overwhelmed the prey, they laid the kings under some enormous tribute, and returned: the king of Persia taking the direct sway over them. This condition continued for twelve years. But in the year 425, more or less, the kings of the populous plain where is now the Dead Sea, re-asserted their independence and refused to pay their annual tribute to Chedorlaomer. This was when Abram was about 80 years old, possibly a little less, possibly a little more, and was dwelling in the plain of Mamre the Amorite (Gen. xiv:13), where was the city afterwards called Hebron, about thirty miles west of the Vale of Jordan. It was not long after his separation from Lot, who had chosen his residence



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in Sodom for the wonderful richness and fertility of the region.

On all sides of the province of the plain were populous and warlike nations. On the north was the kingdom of Bashan, famous for prodigious men and cattle. On the west were the Amorites; northwest the Jebusites etc.; southwest, the Hittites or children of Heth. No doubt these nations realized with concern the menacing position of Persia and its allies, and therefore gave encouragement and promised support to the province of the plain in throwing off the yoke. Consequently, the first act of the Eastern despot and his allied subordinates was to raise an adequate army for the complete subjugation of the country. After two years preparation, they marched northwestward, by the practicable and invariable route to the west, up the valley of the Euphrates, and struck first the Rephaim (giants) in Ashteroth-Karnaim, which is Bashan, in the northeast. The remains of numerous cities built of massive stones still attest the physical might and opulence of the ancient kingdom of Og, which the Israelites under Moses eventually and completely destroyed. Having subjugated this country, the eastern invaders turned southward and over-ran the then populous territory east of the vale of Jordan, conquering the Zuzim in Ham and the Emim in Shaveh-Kiriathaim. Then they turned westward and conquered the Horites in Mount Seir, unto El-paran on the extreme border of the desert. Returning eastward, they over-ran the country of the Amalekites and that of the Amorites who had extended themselves eastward. Gen. xiv:5-7. Mamre the Amorite, with his brothers Eshcol and Aner, who held the chief seat of that powerful and warlike tribe, west of the Jordan, were keenly affected by a blow so terrible and so near home. Abram, who then dwelt in the same territory with his princely though nomadic establishment, was also concerned at the same time for the fate of his nephew Lot involved with that of the cities of the plain which were reserved to the last for the most exemplary vengeance of the eastern despot. These four chiefs, accordingly, confederated against the overwhelming invasion.

We cannot fail to notice the extent of forces and the military genius displayed in this rapid and uniformly successful campaign. Having conquered all that part of Syria which lay within their purpose, they came at last like a whirlwind upon the cities of the plain “in the vale of Siddim which is [now] the salt sea.” The military force of the five cities went out to battle in the plain, but were quickly routed and pursued to the mountains that rose toward the hill country of Palestine, where Abram dwelt, and made known to him the consummated conquest and the captivity of his nephew Lot. Gen. xiv:8-11. The two principal cities, Sodom and Gomorrah, were given up to pillage and punishment. After the custom of the oriental conquerors with contumacious provinces, the cities were depopulated, the whole population with all moveable property being carried away into captivity, that their places and

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homes might be filled by loyal emigrant colonists from other parts.

The last battle of the campaign had been fought, the last resistance crushed, and the main body of the great army of the East was now ready to return in triumph with a vast booty of slaves, cattle and loaded treasure. Naturally, both men and leaders were secure, careless, and to a great extent given up to sensual indulgence in their overflowing spoil. They had no apprehension of danger from the men of the hills behind them whom in fact they do not seem to have thought worth conquering. Doubtless plunder was a greater motive than ambition, and the only attraction to a distant campaign was that of a very rich province; as instanced in their first isolated conquest of the cities of the plain, disregarding the less wealthy and more difficult neighboring regions which they had now found it necessary to secure for the protection of their more coveted conquests.

Abram and his Amorite allies lost no time in arming their forces at the first alarm of these tidings. We have no information of the strength which the tribes of Aner, Eshcol and Mamre sent out with him. His own force alone is stated, amounting to 318 men "born in his own house:" a marked contrast to the impressed or purchased captives that made up the retinues of heathen princes. Suddenly and unexpected they came down on the unsuspecting host of Shinar on both flanks at once, in the dead of night, when most of them probably were drowned in a debauch, and none were prepared in arms or mind for fighting. The rout was doubtless instantaneous and complete, whatever may have been the multitude of the panic-stricken host. Without loss to themselves, the Hebrew-Amorite force pursued and slaughtered the late-victorious enemy unresisting, along the return route to their own country, by which they naturally fled with one consent. They were cut to pieces throughout the course of their late devastating march, as far as Hobah, north of Damascus. In other words, the crushed remnant of the great army was chased out of the country by the way they had entered it before Abram and his men gave over the pursuit. *Gen. xiv:14-16.*

Their return, though faint and exhausted, was the triumph of a heroic band who had freed the populous countries through which they marched from under the heel of a cruel and irresistible invader. So thorough indeed was this deliverance, that neither the Babylonian nor the Assyrian despots, among all their conquests in the next thousand years ever returned to a foothold in Syria.

MELCHIZEDEK. *GEN. XIV:18.*

One glimpse is given us of the ovation that everywhere greeted the returning deliverers. The discrowned king of Sodom, with the few followers who had held together with him in flight, had rallied at the news of the victory, and followed the course of the pursuit until he met the returning victors in the neighborhood of

# "Salvation."

what is now Jerusalem. Gen. xiv:17. At this point dwelt a prince of remarkable character, a strange but not incredible survival, like Abram, of true faith amid the degeneracy of the times. Melchizedek was at once a prince and a priest of the Most High God, and with a wisdom and goodness corresponding to his piety, he ruled a city the name of which was Salem (peace); "being first king of righteousness, and after that king of peace." Heb. vii:2. He came out to welcome Abram, bringing needed refreshments, "bread and wine," with due congratulation. He blessed Abram, and said, Blessed be Abram of the Most High God, possessor of heaven and earth; and blessed be the Most High God who hath delivered thy enemies into thy hand. This ascription of the praise and thanksgiving for victory to the God of battles, Abram endorsed in the customary manner by dedicating to God, in his acknowledged priestly representative, a tenth of all the spoil that had been gathered in the pursuit. Gen. xiv:20. In this peculiarly isolated priesthood of Melchizedek, and in its peculiar glory, standing alone and unsupported, unprecedented and unfollowed, amid general apostasy, the inspired prophet of a later day in Israel found a type and foreshadowing of the One Eternal Priest of the Most High God, who, like Melchizedek, knew neither predecessor nor successor, peer or partaker, in his solitary mediation between God and the alienated world. Melchizedek was an isolated priest to whom the whole Divine kingdom of the future, as represented in Abram, paid typical homage, as the Epistle to the Hebrews points out; whence we may vividly conceive the parallelism with Christ as a priest after the order of Melchizedek. The much debated and obscured theme of Melchizedek seems to be disposed of clearly and simply by an unlabored examination of the conditions that lie obvious on the surface of the situation.

The king of Sodom humbly asks for his subjects, now captives of war, to be restored with bare life and liberty; offering to resign to the victor all that they had possessed, being the spoil of a double conquest. Such a settlement would have been generous on the victor's part, according to primitive ideas of the rights of the stronger, and seems to have been naturally therefore the best that the Canaanitish king hoped to obtain. So far as the Amorite chiefs were concerned, indeed, this was the settlement actually made. Abram said, Let Aner, Eshcol and Mamre take their proportion of the captured spoil. But as for himself, he had gone forth to this service as a holy mission, under a chaste vow to his God to take no part in the spoil, lest it should be chargeable that the goods of Sodom had enriched him, bringing a pollution and a curse rather than a blessing to his house. Gen. xiv:21-24.

GOD'S FORMAL 'DEED' OF PALESTINE TO ABRAM. GEN. XV.

An earnest, and also as we have seen a practical guaranty, of the promised possession of the land of Canaan had now been given



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## *Critical Study of the Bible.*

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to Abraham in the exploit which at once exalted him to primacy among the kings of Canaan, who hastened (as in the case of Abimelech king of Gerar) to add themselves to the number of his allies and to acknowledge the Divine patronage under which he lived, fought and reigned. "Thou art a mighty prince among us," said Hamor of Shechem. "God is with thee in all that thou doest," said Abimelech. But still the great promise of posterity and inheritance hung in mystery and even growing doubt. Abram and Sarai were already old: he turned of eighty-five and she of seventy-five; without issue. Circumstances too had changed, and new dangers threatened: for would not the mighty tyrants of the East hasten to avenge with irresistible force the enormous disgrace they had suffered at Abram's hand? This natural and acute apprehension on his part seems to account for the gracious manifestation that God then made to him in a vision, saying, "Fear not, Abram: I am thy shield." Gen. xv. "And thy exceeding great reward," he added: as if to say (approving his abnegation), reward far exceeding all the spoil of the cities and of their enemies, which he had renounced.

Abram seizes the opportunity of this Divine interview to lay before God his perplexity concerning the promised seed, now apparently beyond hope. God assured him, in reply, that the issue should be his own indeed, and in number and glory as the stars of heaven, possessors of the promised land in which he sojourned as a stranger. "Abram believed in JAHVEH, and he counted it to him for righteousness" (Gen. xv:6): i. e. placed it openly to his credit by a visible testimonial of marked approbation. Abram had asked for a sign—doubtless a memorial sign, or attestation of word by act, such as we, with a like sense, call a deed—and God graciously accorded him an answer by fire, in connection with the form of covenant-making customary in the east. Gen. xv:9-21. A comprehensive offering of the several creatures appointed for atonement, peace and thanksgiving, was ordered, and by Abram prepared. Then he waited, watching and protecting the offerings, until God should "testify upon his gifts." But toward sunset, a deep sleep, or trance, falls upon the watcher; and in this sleep or trance, "a horror of great darkness fell upon him;" a presence of overpowering awfulness, and also a mystery of great sorrow, embosomed in the promise now to be ratified. In this stupendous gloom, the soul, not sense, of Abram heard God's voice, first warning him of the great tribulation through which his children must pass; then pledging them the great deliverance and enlargement to follow, and their return to Canaan "in the fourth generation:" not sooner, "for the iniquity of the Amorites is not yet full." The amicable confederacy of Abram (a very different man, and with very different men, from Lot in Sodom) with the chiefs of Palestine, together with the kingship and priesthood of Melchizedek among them, is good evidence that these people had yet far to go in

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## *Light on the Apocalypse.*

depravation before the justice of the Judge of nations should demand, or permit, their extermination to make room for a better race. Therefore, until the Canaanites became unfit to live any longer, Abram's seed must wait, and suffer first themselves, before the land of promise could be justly theirs.

After this preamble, God solemnly pronounced and confirmed his covenant with Abram; executing a “deed” or act of gift, in covenant with him, after the manner of men with men. His Presence, in fiery symbol (or Effect?) passed between the divided halves of the victims (Gen. xv:17-21), while he said, “Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates.” This was the equivalent, by custom, to that written act or deed by which we western people attest a like transfer of land. We shall come to the beginning of the fulfilment “in the fourth generation” of which Moses, Joshua and Caleb were representatives. A completed though transient fulfilment will be found in the pacific world-wide reign of Solomon; and the final delivery, at the coming of Messiah in his kingdom, in the restoration so many times promised to the children of Abraham, of the whole extended sway of Solomon, both political and moral.

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## The Residue of Prophecy.

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### APOCALYPSE OF THE APOCALYPSE.

#### THE WOES OF THE LAST THREE TRUMPETS.

And I saw and heard a solitary eagle flying in mid-heaven, saying with a great voice, Wo, wo, wo, the dwellers upon the earth, from the remaining voices of the trumpet, of the three angels that are yet to sound!

Three times “Wo:” a three-fold Wo. “One eagle:” a spiritual symbol, representing “the power of the air” or spiritual sphere, which is the center and source of these woes: a solitary eagle, flying in mid-heaven, announces by one voice the triple culminating judgment for and by the harlotry of the Church and the powers of this world, which comprehends the mystery of that Great Tribulation looming darkly in the prophecies of Daniel, of Joel, of Zechariah, and of Christ: “the plagues which are the last, for in them is finished the wrath of God.”

#### THE FIRST WO: REVELATION viii:13 AND ix:1 TO 11.

And the Fifth Angel sounded: and I saw a star that had fallen out of the heaven upon the earth; and to it was given the key of the

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## *The “First Wo”: The Scorpion Locusts.* 341

pit of the abyss; and it opened the pit of the abyss. And there came up a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And out of the smoke of the pit came forth locusts upon the earth; and power was given unto them as the scorpions of the earth have power. And it was said unto them that they should not hurt the grass of the earth nor any green thing, but only those men whosoever have not the seal of God upon their foreheads. And to them it was given that they should not kill them, but that they should be tormented, five months: and their torment was as the torment of a scorpion when he striketh a man. And in those days shall men seek death and shall in no wise find it; and they shall eagerly desire to die, and death fleeth from them.

And the likenesses of the locusts were like unto horses prepared unto battle; and on their heads were as it were wreaths like unto gold. And their faces were as it were faces of men, and they had hair as the hair of women, and their teeth were as the teeth of lions, and they had breastplates as it were breastplates of iron, and the sound of their wings was as the sound of many chariots of horses rushing into battle.

And they have tails like unto scorpions, and stings; and in their tails is their power to hurt men five months. And they have a king over them, the Angel of the abyss: his name in Hebrew Abaddon [Destruction], and in the Greek he hath his name Apollyon [Destroyer].

### THE FIFTH BOWL.

And the fifth poured out his bowl upon the throne of the Beast; and his kingdom became darkened; and they gnawed their tongues for pain; and they blasphemed the God of heaven because of their pains and their wounds; and they repented not of their deeds.

Our key of symbolism, whatever else may be thought of it, fits with equal and clear precision at once the details of vision above quoted and the situation in prospect by natural order, for the Harlot Christendom of this latter day.

“A star:”—as already with good authority interpreted, a prince, or power, it may be impersonal, of God’s kingdom: but fallen to the earth, signifying obviously his or its perversion to carnal and thence evil purposes. We may not be able to identify an individual peculiarly embodying the agency and responsibility for this perversion of a Divine principle, and for its tremendously calamitous consequences—which consequences by the way, we shall find concatenated inseparably, throughout the three woes, from this onward to the last catastrophe that shall precede the Coming of the Son of Man. It is only necessary to understand what *thing* from heaven, perverted to earthliness, has proved the key to let loose the smoke of the pit and the scourging host of Apollyon upon the earth. Among all such things that might be conjectured, the one well known, that fits



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## *The "First Wo" of the Latter Day.*

all the conditions and consequences at once, has been hinted already in exposition of the co-incident darkening and fiery exasperation of the sun, or symbol of the spiritual light and life of the world.

Christ himself announced as his mission, To preach a gospel to the poor, to proclaim release to the captives, to set at liberty them that are bruised. Liberty and equality for all men is of the essence of the Gospel, on its humanitarian side, as well as of the instinct of human nature itself; and while few, comparatively, have embraced the gospel of holiness, the gospel of equality which Christianity has carried with one hand throughout the world, in her triumphant progress, has found acceptance eager, universal and blind, from the under classes of society, and has made such a practical modification of political and social conditions as actually or potentially to set free whatever elements of disorder and violence are bred in a hotbed of poverty and atheism. This, then, is the star out of the sky or spiritual sphere, and thus it is fallen to earth's carnal and selfish perversion; and thus it has opened the pit of the abyss, and evolved the black clouds of atheistical and anarchical madness that threaten to overspread the civilized world and blot out from it the light of heaven.

Destructive insects, as a prophetic type, are familiar to readers of the prophets, especially Joel. They are employed in the prophecies with direful eloquence in their descriptions of the great day of the Lord, and in confused perspective with the same imagery of final doom that is set forth by our Lord in his earthly discourses and in this his supreme Apocalypse. The natural significance of the type is obvious. They are destroyers, not of life, but of human sustenance; and the name of their king, in Hebrew and Greek, is Destruction and Destroyer. The organization of the moneyless into a hostile army, international, and bent on the subjugation of the industrial world, plainly foreshadows, as the natural result of its full development, such a suppression of capital, enterprise, production, and employment, as will terribly justify the application of this locust figure: a result, too, in striking harmony with the prophecy, both as to their mission as destroyers and their prohibition to attack, *directly*, the kindly fruits of the earth. Thus one paradoxical portion of the allegory is harmonized with itself.

That the irruption of the locusts, thus interpreted, is the direct issue of that black eructation of the pit—the spirit of atheistic anarchism that in shades from the gentlest to the most ferocious pervades modern society at large,\*—is almost too plain

\*Our gentle shades of anarchism prevail in a sentimental hostility to all punishment for justice's sake (human or Divine), and in the creature self-sufficiency that makes human philosophy, natural religion, and emotional ethics, the touchstone of Divine Revelation.

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## *The Swarming of the Bottomless Pit.*

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to need suggesting. Let us next recall the rule of prophecy to deal with organic, not individual, affairs, and thus decide that the object of the locust war is society, as dominated by the united Beast or world-power and Harlot Church, and doomed to suffer thereby such intolerable evils as to make men prefer death to life. This explains the provision that the locusts should not "kill them"—i.e. the body politic or social—but should keep it in a protracted torment of one hundred and fifty years: the antitypical equivalent of the five months (150 days) which is twice repeated as the term of this terrible epoch. What more terrible it leads to, and ends in, we may see from the next vision. Meanwhile, the burden of life as illustrated in the text is very easily conceived by supposing scenes of terror like those of the Paris Commune or the Pittsburg and Homestead riots, or many other affairs of the kind, that might be cited from current history, to become as it were the order of the day; when no one connected with organic affairs industrial or political could call his own a night of sleep or of life, or anything for which men live, and when the murderous explosive might lie in wait at any corner and under any doorstep. The imagery of terror need not be understood to mean that it will be more difficult to kill one's self, if so determined, in the coming period than now. It may be simply understood as descriptive of a condition at large of such insecurity and terror that the natural order, men fleeing and death pursuing, is suspended or reversed.

\*     *From the Prophecy of Joel.*

Hear this, ye old men, and give ear, all ye inhabitants of the land:  
Hath this been in your days, or even in the days of your fathers?  
That which the palmer worm hath left hath the locust eaten  
And that which the locust hath left hath the canker worm eaten.  
And that which the canker worm hath left hath the caterpillar eaten.  
For a nation is come upon my land, strong and without number,  
Whose teeth are the teeth of a lion, and he hath the cheek teeth of a  
great lion.

Lament, like a virgin girded with sackcloth for the husband of her  
youth:

The meat offering and the drink offering is cut off from the house of  
Jahveh:

The priests the ministers of Jahveh mourn.

Gird yourselves and lament, ye priests: howl ye ministers of the  
altar:

Come, lie all night in sackcloth, ye ministers of my God!

For the meat offering and the drink offering is withholden from the  
house of your God.

Sanctify ye a fast, call a solemn assembly.

Gather the elders and all the inhabitants of the land  
Into the house of Jahveh your God, and cry unto Jahveh.

Alas for the Day! for the Day of Jahveh is at hand,  
And as a destruction from the Almighty shall it come!

Oh Jahveh, to thee will I cry!  
For the fire hath devoured all the pastures of the wilderness  
And the flame hath burned all the trees of the field.

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## 344 *The Latter-Day Locusts in Joel's Prophecy.*

Blow ye the trumpet in Zion  
And sound an alarm in my holy mountain!  
Let all the inhabitants of the land tremble,  
For the Day of Jahveh cometh, for it is nigh at hand;  
A day of darkness and of gloominess,  
A day of clouds and of thick darkness.

As the morning spread upon the mountains, a great people and a strong!

There hath not been ever the like, neither shall be any more after it.  
Even to the years of many generations.

A fire devoureth before them, and behind them a flame burneth:  
The land is as the Garden of Eden before them, and behind them a desolate wilderness:

Yea, and nothing shall escape them.

The appearance of them is as the appearance of horses,  
And as horsemen, so shall they run.  
Like the noise of chariots on the tops of the mountains shall they leap,  
Like the noise of a flame of fire that devoureth the stubble;  
As a strong people set in battle array.

Before their face the people shall be much pained;  
All faces shall gather blackness.

They shall run like mighty men;  
They shall climb the wall like men of war;  
And they shall march every one on his ways,  
And they shall not break their ranks  
Neither shall one thrust another,  
They shall walk every one in his path;  
And when they fall upon the sword they shall not be wounded.  
They shall run to and fro in the city,  
They shall run upon the wall, they shall climb upon the houses,  
They shall enter in at the windows like a thief.

The earth shall quake before them; the heavens shall tremble:  
The sun and the moon shall be dark, and the stars shall withdraw their shining:

And Jahveh shall utter his voice before his army;  
For his camp is very great; for he is strong that executeth his word:  
For the Day of Jahveh is great and very terrible, and who can abide it?

Therefore also now saith Jahveh  
Turn ye even to me with all your heart  
And with fasting and with weeping and with mourning:  
And rend your heart and not your garments, and turn unto Jahveh your God.

For he is great and merciful, slow to anger,  
And of great kindness, and repenteth him of the evil.  
Who knoweth if he will return and repent, and leave a blessing behind him,

Even a meat offering and a drink offering unto Jahveh your God?

Blow the trumpet in Zion! Sanctify a fast; call a solemn assembly:  
Gather the people, sanctify the congregation: assemble the elders,  
Gather the children and those that suck the breasts:  
Let the bridegroom go forth of his chamber and the bride out of her closet:

Let the priests the ministers of Jahveh  
Weep between the porch and the altar,  
And let them say, Spare thy people, O Jahveh,  
And give not thy heritage to reproach.



# "Salvation."

## *What are the Latter-Day Locusts?*

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Let us look somewhat more particularly into the description and conditions of the wo of the scorpion locusts. They are to hurt "those men [communities of men] that have not the seal of God on their foreheads;" not unto death, but unto maddening torment, for 150 years. It is difficult to imagine such a state of things that should not afflict the righteous with the wicked, except as faith in God is a defence from suicidal despair. But if we remember that the "seal of the Living God" is distinctly made antithetical to "the mark of the Beast," and that "those men," who are to be tormented a hundred and fifty years must constitute the states and governments that pay homage to the Beast and his image; it is easy to see how this distinction in torment might apply to "those men" in a collective sense as nations or governing classes which choose the regime of the corrupt and adulterous nominally-christian world power; while outside peoples, fresh in the kingdom of Christ, may bear the seal, and be the refuge of those also who bear it "fleeing out of Babylon." There is such an exodus unquestionably to be, as shown by the latter-day prophecies in various places, and very distinctly in Rev. 18:4, before the Great Tribulation here begun shall culminate in the final overthrow of Great Babylon itself. Whether this exodus is to be a migration or a simple secession, may be questionable: but the terms of our Lord's prophecy, in Matt. xxiv. favor the former. He plainly connects the destruction of Jerusalem with that of the antitype harlot Jerusalem, in one description, and the warning to flee out of the one and the other is in terms that scarcely bear any other than a literal sense. And, as that dispersion of the Jewish disciples in the former case proved a missionary occupation of the heathen world; so it may be again, when the sealed shall escape from the tribulation of the Antichristendom, and, overspreading the partially evangelized heathen world once more, shall finish the testimony unto all nations and prepare them for the Coming of the Lord.

When they shall persecute you in one city, flee ye unto another: for I say unto you, ye shall not have gone over the cities of [spiritual] Israel, until the Son of Man be come (Mt. x:23).

Locusts are singly small and formidable creatures, but by multitude irresistible for their devouring mission, which accurately represents the disorganizing and impoverishing tendency of the various anarchical uprisings of the present day. They are impotent indeed, in the parable, to destroy the ineradicable life of society which they assail; but they are terribly potent by numbers and desperation and venom, to torture with terror, with riot and murder, with organized interruptions of industry, production, commerce, and every public service that civilization creates and requires: and it is quite evident that the dreadful experiences of these kinds already begun are but a small foretaste

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## *What are the Latter-Day Locusts?*

of what the general insurrection against property and authority is growing to. In those days men shall seek death, and shall desire to die, and it shall be death that flees from men, rather than men from death. With the steady increase of insanity and suicide, already marked, how much more of the growing burden of lives without peace, content or hope, will be needed to realize the dark picture of the prophecy? It was much the same in the decaying days of the Roman empire.

How realistic, finally, is the description in the vision of the despotic organizations of anarchical violence! Militant wholly, "Like horses prepared to war:" with something like crowns of quasi-gold, the tinsel titles and offices of a self-constituted *imperium in imperio*, gratuitously given and obeyed, yet with a fanatical absolutism! "Faces like faces of men," meaning knowledge and arts, though applied to malign purposes. "Hair as the hair of women;" an effeminate condition and spirit of dependence on employers, and subjection to "unions," and a most effeminate ignorance and weakness of judgment in politico-economic problems. "Teeth as the teeth of lions:" the most terrible and cruel of destructive weapons from the arsenal of modern arts; and "stings in their tails," that symbolize the secret and furtive guerilla methods of this social war.

And how shall all this end? History will aid the interpretation of prophecy at this point. It has proved that a civilized body politic can never be destroyed or permanently oppressed by anarchy, but sooner or later will evolve from its inherent forces or derive from some other source the military reorganization necessary for a forcible re-establishment of order. We see that the locust plague already potentially involves the whole Antichristendom. It follows that the military struggle that must eventually result will be of œcumenical extent. Accordingly, the next vision introduces this struggle.

The First Wo is past: behold, there come yet two woes hereafter.

### A SYSTEM OF BIBLE STUDY.

We have been favored by the author and publisher (C. V. D. Cornell, of Millport, N. Y.) with copies of two small pamphlets entitled respectively, "How to Study the Sunday-School Lesson," and "How to Read the Bible in Chronological Order," together with devout and practical hints to students and teachers.

There is a surprising amount of matter condensed into these little books, much of it in tabular, pictorial, or index form; in short, the most laconic teaching, or suggestion, that we have ever seen. The ideas and plans are ingenious, and valuable; leaving nothing to be desired but more room, freer expression, and fewer abbreviations. We should say that double the size of page would much more than double the utility of these helps.

## "Salvation."

# Evangelization of The Jews

*The Cardinal Issue of the Coming Century.*

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### MR. WARSZAWIAK AND HIS DAUGHTERS.

At the time of putting this number of "SALVATION" to press, we have news from Breslau that Mr. Warszawiak has secured the rescue of the older daughter, but not of the younger, whom he is still endeavoring to save. No particulars of circumstances or prospects are given. Thanksgivings will be mingled with earnest petitions from many hearts, in the midst of this crisis. No more certain perdition can be found this side the grave, for the child whose fate seems now in suspense, than in the bosom of Judaism: the thing that hates implacably the only Name under heaven, given among men, by whom they must be saved, and that defiantly invokes the blood of the Son of God as a curse only upon itself and upon its children. Is there anything else so awful under the sun?

#### THE MISSION

Continues as usual, with the usual attendance, under the preaching of Mr. Magil alone, sometimes assisted by Rev. Dr. Patterson, and with the Saturday Bible Class continued under the usual leader, from whom we give another lesson-sketch.

With regret we have to announce the death of the invalid helper, Rev. S. G. Griess, which occurred suddenly October 21st, from a previous condition of debility and suffering from chronic disease.

THE REORGANIZATION OF THE AMERICAN MISSION TO THE JEWS is passing through the necessary legal stages, and before our next issue will, undoubtedly, have fully resumed, in its capacity as a permanent and strongly reinforced corporation, the management and care of the Mission in Grand St. under Mr. Warszawiak.

Meanwhile, however, Rev. Dr. Patterson reports an empty treasury, with rent paid to the end of October, but nothing in sight (the sight of man) for rent or sustenance beyond. Until Dr. Patterson can commence his agency, under the commission of the incorporated and responsible custodian of the funds and the work, the crisis still calls for the sincere prayers and answers of the faithful.



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## JEWISH MISSION BIBLE CLASS.

AMERICAN MISSION TO THE JEWS, 424 GRAND ST., NEW YORK.

SATURDAYS, 2 P. M.

*Continued Abstract of Lessons on Elijah. Humiliated and Glorified.*

1 KINGS XIX.

“*What Doest thou Here, Elijah?*” The broken-hearted fugitive had cast himself away in the wilderness to die alone, in despair of the kingdom of God. Without a leader, the revolution so auspiciously begun had collapsed at once, and Jezebel rode supreme. All his mighty works had come to naught, and he said, “I am no better than my fathers were.”

Famished and exhausted, Elijah sunk to sleep “under a juniper tree,” where an angel twice awaked and fed him, and summoned him to an accounting with God at the awful Mount of Horeb. Fasting like Moses, forty days and forty nights, he sped into the desert and through it to the rugged caverns left by the racking of the mountain under the manifestation of the God of Israel in a former age. Here the same tremendous portents of the Almighty that shook the heart of Moses were repeated. From his cave’s mouth Elijah saw the great mountain rocked, and rent, and ground, with tempest, fire and earthquake “before the Lord.” But when the Lord himself came, he called him to account with the gentle voice of compassion: “What doest thou here, Elijah?” Elijah made his answer, or excuse: “I have been very jealous for JAHVEH, God of Hosts, because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, I only, am left, and they seek my life to take it away.”

No direct answer to this plea is recorded, only a fresh commission; this time of stern retribution on the bloody and idolatrous house of Jezebel and Ahab, through the appointment of Hazael to become thereafter a foreign exterminator as king of Syria; of Jehu son of Nimshi, to supplant and destroy the impious dynasty and its priesthood, as king of Israel; and of Elisha, son of Shaphat, to complete in the spirit and power of Elijah the same prophetic mission to Israel. Only the direct fulfilment of the latter appointment by Elijah himself, is recorded. But after the translation of Elijah, we read, in the 8th chapter of Kings, that Elisha,

# “Salvation.”

## *Continued Abstract of Lessons on Elijah.*

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being met by Hazael, imparted to him the prophecy that he should be king of Syria and a cruel foe of Israel; which Hazael promptly proceeded to set on foot, by the murder of his master the king. Also, in 2 Kings ix, that Jehu was anointed by a messenger from Elisha, to be king of Israel, which he also proceeded at once to carry into effect, and to execute the dire judgment upon Ahab and Jezebel, with all their posterity, household, and priests, which the Lord had denounced upon them by the mouth of Elijah.

Great must have been the surprise and joy of Elijah when assured by his God that his mission had not been in vain, as he had supposed; but that a great number indefinitely described as seven thousand and even more, had been saved out of the thousands of Israel and reserved unto God by his grace, as sincere believers.

It is neither practicable nor necessary to repeat in these pages the detailed lessons on Elijah, which extended over a number of weeks. Other prophets, unknown to fame, carried the word of God in mercy and deliverance to Ahab in the straits of the kingdom from foreign foes; but to Elijah henceforward was committed only the ministry of personal retribution upon Ahab and his house.

Passing over the intermediate miracles by which minor prophets were now sent to convince the king and rulers of the people that JAHVEH was still the living and only God, and still the long-suffering “God in Israel”; the next appearance of Elijah was for retribution to the crowning public crime, the judicial murder of Naboth for his vineyard.

The childish passion of disappointment which Ahab exhibited on the refusal of Naboth to violate the law of the Hebrews by selling to the king the entailed heritage of his family, lets a further side light into the weakness of his character, and into the unlimited ascendancy of Jezebel. To her, any limitation to the wishes of a king seemed, no doubt, the height of absurdity. But her proceedings show that, while she had at her disposal both the substance and the insignia of royal authority, she was as crafty as absolute, governing through perversion and abuse of the sacred laws which she despised. Governing also by alternate terrorizing and corruption of municipal authorities, she set an example which could scarcely be improved upon by the Boss of Greater New York himself, in case he should succeed in attaining the control of criminal as well as of civil judges and police, for the acquisition of

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property. But the utmost conceivable servility of the Elders of Jezreel, who obsequiously performed the task of judicial perjury and bloodshed which the foul tyrant wantonly laid upon them, almost requires the supposition of some intermediate coercion of a very terrible sort, to have brought them to the pitch of that unparalleled crime.

A note in “SALVATION” for April, 1899, page 230, by the late Rev. Wm. Goodwin, on the text of the accusation, “Naboth did blaspheme God and the King,” gave a learned and acute criticism of this translation which renders the Hebrew word for *bless* (*barac*) by the word *blaspheme*. Mr. Goodwin’s translation is: Naboth did bless the gods even Moloch: the latter word being, without vowels (the scribes inserting such as they preferred), either *melech*, king, or Moloch, the worst of gods. So that the charge against Naboth was of idolatry the most abhorrent to Hebrews.

Ahab, in the usual manner of weak wicked men, willingly suffered Jezebel to do for him worse deeds than he dared do for himself. It is of little consequence whether or not he went through the form of giving her his seal for this express purpose, for it is most probable that she was accustomed to use it at her pleasure; but in any case, he was not slow to take the spoil of the murderess at her hands, and so appropriate to himself the guilt that may not have been originally his own. Such is the way of politicians, of respectable, perhaps religious, pretensions, who wink at corrupt electioneering or legislation in their behalf, and take office so procured, unconscious that by so doing they make themselves full partakers in crimes of which they sanctimoniously affect to wash their own hands. Thus, perhaps, Ahab was congratulating himself that the blood of Naboth was not on his hands, while he was walking with gratified covetousness in the field of Naboth, now put into his hands by another. By another? Suddenly Elijah met him there; and the sight of the man of righteousness and judgment was enough to strip the mask from the proxy murderer’s conscience and transfix him with forerunning doom. “O my enemy, hast thou *found* me!” And the Avenger answered, I have found thee. Hast thou killed and also taken possession? In the place where dogs licked the blood of Naboth, shall dogs lick thy blood, even thine. Then followed the curse to the uttermost on every remotest remnant of Ahab and Jezebel on earth forever.



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## *Jews and Italians in New York.*

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Ahab was crushed, (as Jezebel was not) into such repentance as such a man as he or Hamlet's uncle might feel beneath the terror of the Lord. But the tender heart of the Lord was touched by his misery and humiliation, and He mitigated the curse for the present. The word of the Lord came unto Elijah, saying, Seest thou how Ahab humbleth himself before me? Because he humbleth himself before me, I will not bring the evil in his days [before his own eyes], but in his son's days I will bring the evil upon his house. There is not in all that the ear of man hath heard, a word so absolutely demonstrated of a Divine Author, as this, where Almighty judgment and propitiated relenting met together, on a case that was deep for vengeance beyond all depths of human pity.

One more judgment by this terrible avenger and deliverer in the name of God, is recorded, before we come to his glorious translation, to fill out the title set over these last lessons on Elijah.

### JEWS AND ITALIANS IN NEW YORK.

When we first came to the city, there were in this district [8th street to 14th street, East] practically no Jews. Now, in some of the blocks there are more Jews than Gentiles. In one block for example, east of Tompkins Square, there were found seventy-seven Catholic families, ninety-three Protestant families, and 251 Jewish families. In the block immediately north of that there were 100 Catholic, 111 Protestant and 263 Jewish families. In only one single block in all this district was no Jewish family found.

(As a matter of fact, in the more southern portion of the East Side, around Division Street, the Italians have lately been pushing the Jews out of their old boundary lines. The result is, that they have spilled over north of Houston Street, [equivalent of First Street] which some years ago marked the northern boundary of Jewish migration. How far this competition between Italian and Jew is to go, we do not know. If the Jews come into the district north of Houston Street, and in very large numbers, it will considerably complicate our problem in the Olivet Memorial Church. From a religious standpoint the population in the 14th Assembly District stands as follows: Protestant families 4,056, Catholic families 4,589, Hebrew families 1,748.

The Jews outnumber the Protestants and Catholics in the size of their families. Jews number 2.54 children to each family, Catholics 2.06 and Protestants 1.85. The proportion of Hebrew families of nine children is six times as great as is the case in Protestant families, while on the other hand the percentage of Hebrew families with but one child is considerably smaller.—*N. Y. City Mission Monthly.*

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## *The Sephardim or Spanish Jews.*

### THE SEPHARDIM OR SPANISH JEWS.

W. GREENE, ESQ., C. E., LONDON.

“In the plain of the Tagus, a score of villages lie on either side of the river, which are peopled by the immortal tribes that escaped to Tarshish from the carrying away into Babylon.

“Once their names were as closely identified with those of their homes in Palestine, as those of the Anglo-Americans are with English topography; but time and the overturnings of history have replaced them with profaner substitutions, still in a few we may yet read the story of all.

“There are rivers, once Nob, Yiper, Joppa, Magueda, Makedda, Escelona, the Ascalon of the Philistines. Santa Ollalla, Nombela, La Guardia, are among the many whose sacred names were obliterated by the revolutions of race hatred and power; but there they stand today, as they have stood for nearly 2,500 years, like jewels set in the crown of their ancient citadel. And that citadel, placed on its rocky height, they call it not Zion in their distant exile, but Toledath Yehudah, or the Generations of Judah, and so the name Toledo has been transmitted to these times.” [Barrow.]

Titus Vespasian after the siege of Jerusalem carried captive thousands of Jews to Spain and formed them into colonies: hence the existence of such large numbers of Jews in Spain, till the Inquisition banished the greater part of them.

### THE JEWS OF SAFED, GALILEE.

Safed is one of the four ‘sacred cities’ of Palestine; Jerusalem, Hebron and Tiberias, being the other three. There are now some 1,400 Jews out of a total population of 3,000. They are mostly Ashkenazim: immigrants from Russian Poland who have been attracted here by the sanctity of the place. The Jewish Colony here was founded in the 16th century by Jews who came from Spain. Soon after that period a learned Rabbinical school sprang up here. The most famous teachers were originally Spanish Jews. Besides the School there were 18 synagogues and a printing-office. Cabalistic law was also much studied.

There are still a large number of Sephardim, but they have forgotten their mother tongue, Spanish, and speak Arabic, the language of the country. They are miserably poor, as there are no manufactures of any kind in the place, and they are not cultivators of the soil. They are dependent to some extent on the alms which come from Europe, though as knowledge of the condition of affairs spreads, that grows ever less. The younger generation are turning their eyes to the neighboring colonies of Baron Rothschild, and many a one finds his way to the silk manufactory in Jaunin, or to the agricultural colonies at Haifa and Acre.

The Jews are mostly of the orthodox body. A strong contingent

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of Chasidim, the modern Pharisees in their zeal for the oral law, is present. There are some few more enlightened members, but the majority, by their adherence to their old traditional dress, and hats trimmed with fur, long fur cloaks and curls at the side of the face, show their orthodoxy and conservatism. They are not, however, learned in the law, not a single college for the study of the Talmud now existing among them.

Ignorance and superstition and pride of race are their most distinctive marks, with a perfect faith in the efficacy of external ceremonies and rites. The saying of the Mishna that all Israel has a share in the life to come would be most earnestly reiterated by them in its most literal meaning.—J. H. ADENEY, in *The Friend of Israel*.

### THE JEW IN FRANCE.

M. Paul Bettelheim, writing in *The Nineteenth Century*, believes that the causes of the constant increase of anti-Jewish agitation during the last fourteen years are "partly religious, partly political, and partly social." According to the most trustworthy authorities, he says, all the Jews in France do not number more than eighty thousand. France, as long ago as 1791, was the first country to grant the Jews equal rights. "Napoleon, wishing to merge as much as possible his Jewish subjects in the rest of the nation, called together a great 'Sanhedrin,' which met in Paris in 1806 and established the rules which to the present day govern the relations between the Jews and the Government. Among other important measures were those by which the Hebrew clergy were recognized and paid by the state, and those which admitted Jews into the national army. From that date until quite recently the life of Israelites in France had been undistinguishable from the life of other citizens. At the time when Macaulay first rose in the House of Commons to defend the bill to remove Jewish disabilities, the French had already seen Jewish officers in the army, Jewish judges on the bench, Jewish deputies in the House of Representatives. Israelites had mixed more intimately than in any other country with their fellow citizens; many of them, indeed, often forgot they were Jews, and remembered only that they were Frenchmen. No one would have believed that within sixty years the principles of tolerance which seemed so firmly established in France would become the object of the bitterest attacks.

"In 1886, a writer, then comparatively unknown, M. Edouard Drumont, published a two-volume 'pamphlet,' entitled 'La France Juive.' This book, written in a somewhat desultory style, without any special literary merit, gained a great success by the dauntless courage with which it attacked some of the most powerful men in Paris society. A great number of libel actions and of duels were



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the consequence of this scurrilous work. 'La France Juive' was quickly followed by other books. In 1891, a daily paper, *La Libre Parole*, was founded with the express purpose of carrying on the war against the Jews; M. Drumont has remained at its head to the present day. Anti-Jewish deputies began to enter Parliament in 1893, but they did not form an appreciable group until 1898, when, owing to the Algerian troubles and to the Dreyfus case, a compact little anti-semitic party managed to make its influence felt for the first time."

### BIBLE FOR JEWS.

I am glad to say that I am having a small edition of the New Testament, with the Russian as well as Yiddish title-page, and the Censor's permit, printed, and I hope soon to be able to send a large supply into that vast Russian Empire where more than five millions of Jews reside.

Only a few days ago I received the following from Philadelphia:

"We are in need of a Yiddish New Testament with marginal references. It would be a valuable work. We need one especially with references to the prophecies concerning our Lord. Jews would read much more intelligently if they knew that the events spoken of were actually in fulfilment of what the prophets foretold."

I have made this a matter of prayer, and already there seems an indication of the Lord's guidance. . . . No one but the printers and binders are paid for this work, so that every penny that is sent is used for the printing and free circulation of the Word of God. Any help will be most gratefully acknowledged.

222, Burdett Road, London, E.

MARCUS S. BERGMANN.

### ONE PAGE OF THE NEW TESTAMENT.

The Rev. Ridley Herschell, father of the late Lord Chancellor Herschell, has told the world how he himself was drawn to Christ. Early in this century he was a poor Jew in London, and in great sorrow over the death of his mother. He bought some groceries which were wrapped in a leaf of the New Testament. On the creased, soiled page he read "*Blessed are they that mourn, for they shall be comforted.*" These words were like balm to his heart. He had never seen the New Testament before, but after much searching he obtained a copy, and soon came to believe that Jesus of Nazareth must be the Messiah promised to his fathers. He became an earnest minister, and persuaded five of his brothers to follow Christ. —*Bible Society Recorder.*

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*"The Practice of the Presence of God."*

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## ABSENCE OF MIND FROM GOD; AND "THE PRACTICE OF THE PRESENCE OF GOD."

"Absence of mind" is an idiom of our language so common that everyone clearly understands what is meant by it: namely, a temporary forgetfulness of what we are about. The title of this note, therefore, implies that one who is not always absent in mind from God, may sometimes, but should not, temporarily forget His Presence. Of no Christian, surely, can it be said, as of the wicked man, that "God is not in all his thoughts;" and yet of almost any Christian it must be said that God is not in *all* his thoughts. How can He be so?

It is not supposed that a limited being can be distinctly thinking of two objects at once, without distraction and disadvantage. But there is such a thing as a continuous undertone of consciousness, sweet and joyous, or at least stimulating, that is inseparable from any impassioned affection that has full possession of a human soul. Perhaps most of our readers have, or can remember, some such element of continual joy, through which they can realize what it would be, or indeed once was, to have God in all their thoughts, without impairing their attention to anything demanding attention, however minute.

Where is the blessedness I knew  
When first I saw the Lord?

"Involuntary cerebration" is incessantly kept up by any intense affection or passion; with the effect of supporting instead of overriding the voluntary service of the thoughts. But we all know how hard it is (unless we have never tried) to sustain in this world and in this nature of ours, for a single day of busy life, the blissful consciousness of God that we may have enjoyed "in some favored hour." Many will declare at once that this is impossible, and will seriously question whether it is desirable. We often read some dogmatic deliverance to this effect: Earth for Earth, and Heaven for Heaven. To the would-be worldly-Christian, this is a most comfortable doctrine. But there are others. There must be readers of this note who would not read it if they did not wish they might fulfil, here and now, the law and the life of Christ, the love of God with all the heart, which is all the time in all the

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thoughts, which is the bliss of angels, and which the Lord of angels taught us to seek in prayer to realize on earth as it is in heaven. Let us call it a divine passion for God and for souls, that can no more intermit than the breath of life. This it is, to be "filled with the Holy Ghost." What particular signs and wonders might be wrought through this plenary gift of the Holy Spirit, it might be fruitless and presumptuous to inquire. But by what kind of means and efforts we may cultivate a full and habitual "communion of the Holy Ghost," is our most proper and earnest study—is it not? Let us think of some.

"OPEN EARLY:" "OPEN ALL DAY:" "OPEN DAY AND NIGHT:"

These are signs sometimes put out by people in business, who wish to secure customers at all hours by assuring them admission and attention at all hours. On the other hand: "Behold, I stand at the door and knock. If any man hear my voice and open the door, I will come in to him and sup with him, and he with me." These are the words of Him who is our ever-waiting guest, by the Holy Spirit, on the simple condition that we open the door. Then let our first proposition be in these mottoes: "Open early:" "Open all day:" "Open day and night."

But this proposition only begins the difficulty. Our door will not stay open at all. It is closed by a strong spring and a spring lock. How shall we keep opening and holding it open for the Blessed Presence, early in the morning and all day and night, unless we have nothing else to do, or have a sleepless passion of love ever watching for Him at the opened door? But this is not a natural passion, nor can it be acquired by the natural man. It is possible only to the offspring of God by the Holy Spirit. It is indeed, the end and consummation of all our endeavor. We cannot begin with it; yet the beginning of it by the Holy Spirit as invited and admitted on our part, must initiate every step in the progress of regeneration. It is the same in other words, to say that the progress of regeneration, or, as some would prefer to say, of sanctification, will be parallel only with the habitual practice of prayer, as we may attain to it by our own "watching unto prayer" assisted by the gracious monitions of the Holy Spirit in answer to prayer. Prayer is ever at the bottom of all the struggle. We must "watch unto prayer" unceasingly, until by the Holy Spirit we conquer to us a fixed habit of openness to God. For this purpose, we must practise watching methods or reminders, chiefly such



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as the following; while a variety of subsidiary methods may be found and employed, according to individual circumstances.

1. “*In everything give thanks.*” A piece of uncommonly good news, a great deliverance, an extraordinary blessing, call us so loudly to thanksgiving that we must be in a stupor like death, not to respond. A habit of thanks at the table is a common reminder. But we are seeking reminders for all day, and to attain this we must learn to give thanks “in everything,” however small. To awake at morning in life, perhaps in health and all comfort, is no small thing to strike up the note of thanksgiving. But there is nothing happens from morning to night, so small or ordinary as not to deserve a note of thanksgiving interposed.

2. “*Pray without ceasing.*” Wants are without ceasing. Throughout all our conscious moments we are seeking for something; usually, alas, from some idol; our money or other means, our own wisdom and strength, our physician or medicine, our human helpers of many kinds; all of which are proper as means, but Divine Providence only can be relied on to insure their successful use even in the smallest and easiest matters. We have rarely remembered to ask for this. Most of us think it would be absurd to pray in looking for a match or a pin, or to give thanks on finding it. It seems almost impious to intrude such unconsidered trifles upon the notice of the Almighty. What! of Him who keeps account of every hair of our heads? There might be a frivolity or affectation, in such minor devotions, like the Arab’s parrot-like repetition, “In the name of Allah,” that would trouble Him who would not be troubled by the triviality of the smallest *subject* of sincere prayer and thanksgiving. Possibly we might thus catch ourselves seeking or doing some things that we would not dare talk about with God.

In the journals of such pietists as George Müller or Anna Ship-ton, one is often struck with the remark that “*in answer to prayer*” some quite natural and commonplace convenience was secured, such as a carriage, a train, or a place of refreshment; noted with thanks to God accordingly. While the logic of such devotions cannot be disputed, it will remain difficult for many, to rid themselves of the feeling that it would be very small business for such as they are, although they know it is not too small for the Infinite One! However, it cannot be thought small business for those who find in such minute and continuous occasions of prayer and thanks-

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giving, a way to attain the supreme desire of their hearts and the supreme gift of God: the ever-opened door and the continued inflow of the Holy Spirit and “the love of the Spirit” which is the law and life of Christ and heaven.

3. Among many special occasions for the most serious and earnest ejaculatory prayer such as we “have always with us,” let us remember the objects of our spiritual care: if we have children or other kin, if we have Sunday scholars, if we have friends or neighbors, for whose salvation we should be concerned: a pastor, a missionary or mission, a benevolence of any kind, an election, a native country or a foreign country, for which we desire Divine mercy; why not keep the remembrance of them **always** on hand, for the double purpose of intercession such as the Lord most loves to hear, and of our own “Practice of the Presence of God?”

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## “WHAT DOEST THOU HERE, ELIJAH?”

What doest thou here, Christian?

Preparing for heaven, will usually be thought the best answer. Heaping up treasure on earth—however true—would be too audacious an answer to be justified in the view of any.

But, “As Christ is, so are ye, in this world.” (1 John.) And, “As Thou, Father, hast sent me into the world, even so have I also sent them into the world.” (John xvii:18.)

How is this? *How* “is Christ in this world”? *For what* was He sent into the world? If we are “as Christ is in this world,” and have been sent into the world by Him, to the same end, what is our particular business here? What doest thou here, Christian?

We understand clearly that Christ came here on a mission to reconcile the world unto God, and to establish His Kingdom on earth as it is in heaven. A revolted and sin-accursed race is to be brought back to God, and lifted out of perdition to blessedness, through its own voluntary submission and return. In this human submission and return, Christ came to lead the way in behalf of all, as the “Son” of Man, the *Man par excellence*, the Representative Head. What then, are we sent into the world for, if we are as He is in this world? Certainly, to lead also in the return of Mankind to God, and not to return alone and for ourselves alone. That is only a first step, a condition preliminary to commencing our real business here. “As Christ is, so are ye in this world;” for we are

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## *How to Get a “Vacation.”*

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“members of Him,” stretched out from Him to carry forward the work He began here, and through our consolidation with Him in the Great Intercession with God and with Man, to “draw all men unto Him.”

We have not been much taught this transcendent office of ours. On the contrary, it has been made to seem very much, if we will take the trouble to be saved singly ourselves. A purely selfish religion, as unlike what Christ is in the world, as the world is unlike heaven! God knows how any soul can be saved on this line—at least we hope He does.

We pray God, has not the time come for a Church in this world that will teach itself, and teach its ministers to teach, that it stands for mankind representatively and responsibly, in Christ and thus, *as Christ in the world*, to lead on to God in the missionary life that He led, instead of settling down in the world like Lot in Sodom, “vexing his righteous soul in seeing and hearing of unlawful deeds,” and yet quite consoling itself with the riches of the plain.

### ONE CITY PASTOR’S SUMMER REFRESHMENT.

This very hot season has been one of hard, unremitting toil. I have been at my post all-summer long, and I am glad to say, I feel better for it. On the first Sunday in August, during which the heat was intense, we had our first mid-summer communion service; there was a very large turn-out of our church members, who with feelings of deep devotion took part in the blessed service, but the best of all was, that nine newly converted souls were received into church fellowship, and is not this more refreshing and more restful than if I had been at the seaside, or on top of the mountains? There is nothing more invigorating and more restful to a true minister of the Gospel than to see souls brought to the Savior.—*Rev. Antonio Arrighi, (Italian) in N. Y. City Mission Monthly.*

### WE ARE NOT OUR OWN.

We belong to God. I never knew anyone yet, except a very little child, who, when he had made a present to anybody else, afterwards said: “If you don’t do so-and-so, I will take it back again.” But how many such little children there are in the Church of Christ, who say: “Lord, I present myself unto Thee;” and perhaps the next day they would like some indulgence to self, and they act as if they were saying, “I will take it back for a time, and then give it to Him again.” I do not wonder that such persons are never certain whether they are the Lord’s or not.—*Rev. Herbert Brooke at Keswick.*



# “Salvation.”

## Critical Study of the Bible.

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### BIBLE REVISION REVISED.

#### MATTHEW XIII.

*Parable of the Sower.* Verses 1 to 23. The emendations of the Revisers are mostly for exact literality, but too minute to dwell on: such as boat for ship; the sower for a sower; birds for fowls; rocky places for stony places (indicating outcropping rock with thin patches of earth on it); and so on. In a few places, however, precision would be of more value, as the following:

V. 11: To you it hath been given to know the mysteries of the kingdom of heaven. “Hath been given” (literal, *dedotai*) suggests a deeper truth than “is given:” the truth of eternal providence.

V. 12: Abundance, as heretofore pointed out, should be superabundance, excess, surplus.

In verses 13, 14, 15, 19, 23, the verb *sunīēmi* is not accurately or fitly rendered (both versions) “understand;” for by the latter word we understand something of faculty or understanding which appears to be denied to the wayside hearer and conferred on him of the good ground; whereas the meaning of the word is equivalent to *taking the trouble to understand* (literally, *putting together*); and might be truly expressed by *consider*, in each instance; renewing an admonition to inattentive or unthinking hearers, which both versions have dropped out of our Lord’s discourse.

V. 21. When tribulation or persecution ariseth, he is made to stumble (*skandalizetai*); “offended” in this sense being obsolete and unintelligible; while “he stumbleth” (R.V.) drops the connection of cause and effect. The metaphor in the use of this frequent word needs a marginal note. It means to entangle or catch the foot, in walking, as birds and animals are snared. *Ensnared*, indeed, might convey the true figure better than “stumble,” which does not imply a snare.

In verses 19, 22, and 23, the Revisers have plainly stumbled by literality: using “he that was sown” for “he that received seed.”

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If *ho spareis* be translated literally, the sense must be preserved by a word supplied: *he that was sown upon*. In this parable it is not the hearer, but the word, that is sown. In the next, as our Lord explained, the good seed and the tares represent opposite kinds of persons sown (planted) in the Church or kingdom of God.

In verse 15, literalism is on the side of the authorized version: “at any time,” or sometime (*pote*); changed by the Revisers, as previously, to the archaic *haply*:—why?

*Parable of the Tares.* V. 24 to 30. As in the preceding parable there is little noteworthy in the proper emendations of the Revisers. In v. 28, they omit their usual correction of tense, where it should read, *An enemy did this*.

V. 27. “Sir, (*kurios*) didst thou not sow good seed?” The word *kurios*, lord, occurs more than seven hundred times in the New Testament; almost always applied to Him who is “Lord” of heaven and earth, and so translated. When addressed to created beings, however, it is usually, but not always, reduced to “Sir” or “master.” Sir means Father, and is therefore an even more hyperbolical compliment than “my lord.” If the latter term were used in the score of instances where “Sir” is employed, consistency and accuracy would be preserved at once, without sacrificing the distinction of the only true Lord and Master. Master (greater one) is a convenient synonym of lord, but is an unnecessary variant which is confounded with *teacher*.

29. *Pote* is again changed fancifully to “haply” by the Revisers. “Lest sometimes ye root up the wheat with them,” is the exact expression, and could not be improved in effect.

30. “Gather ye together first the tares,” in the A.V., is an exact translation, which the Revisers have diminished in fitness as much as in accuracy.

*Parable of the Mustard Seed*, v. 32: “Greater than the herbs” is a neat emendation (R.V.), both accurate and true. “Birds of the heaven” is required by *tou ouranou*.

36. Then he left (*apheis*) the multitudes, and went into the house (R.V.) is a correction of “Then Jesus sent the multitudes away,” etc.—“Explain to us the parable” (R.V.) is not different from “declare” etc. (A.V.) in original sense; but by usage the latter has lost that sense, and “explain” now gives the exact idea in “plain” English.

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## *Higher Points of the Sacred Horizon.*

### HISTORICAL OUTLINES.

FIRST QUARTER OF THE BI-MILLENNIUM OF ABRAHAM.

ABRAHAM, ISHMAEL, AND ISAAC.

As yet, the promise of issue had not been directly vouchsafed to the one who doubtless the most passionately craved it—Sarai—and she, from matured physical disability, now utterly despaired of it. (Gen. xvi.) But the custom of putative motherhood might still afford her a claim to posterity that was better than nothing, and seemed at the same time to involve the only means of fulfilling the promise to Abraham himself. Sarai therefore determined that Hagar, her Egyptian maid, should yield to her as well as to Abram the promised seed. Hagar, thus lifted up from the position of a house servant to that of a princess and a prospective queen mother, became insubordinate, and insolent to the mistress she was supposed to have supplanted. Sarai, with her husband's concurrence, subjected Hagar to discipline, which, being of necessity in such a case not easily effective, became severe. Still Hagar would not submit, and desperately fled towards her own country. God appeared to her and sent her back with orders to submit to her mistress, and a promise to recompense her submission and affliction with an innumerable and powerful though wild posterity. Her child was born, and named Ishmael: the progenitor of the nomadic race of Arabia that alone of all the distinct families of man partakes with the proper seed of Abram their imperishable nationality, and fulfils the promise to Hagar and Abram, to this day.

Abram was now 86 and Sarai 76. Ishmael grew for thirteen years before Abram and Sarai were permitted to see any sign of confirmation, or so much as allusion to the promise they had vainly sought to fulfil in him. Abram became 99 years old, and Sarai 89, and still the promise, though solemnly ratified by God, in the very ceremonial of covenant, lay in the past unmoved and as if forgotten: the promise that this centenarian pair should be themselves the parents of a countless posterity! for the failure of their expedient with Hagar, and the revelation to her (certainly not left unknown to them) had proved that the seed was not to spring from any such collateral source.

#### THE SON OF PROMISE.

But at last, after this severe trial of their faith, God again moves the promise, (Gen. xvii:10) and developes it to definite fullness: a son “which Sarai shall bear thee at this set time in the next year.”



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## *Abraham--The Intercession for Sodom.* 363

(Gen. xviii.) He marks the advanced revelation by a new name to each of the parents. "Abram" signifying "high father," or Patriarch—probably a prophetic name conferred when God first called him—now becomes Abraham, "high father of multitude." Sarai, "my Princess," becomes Sarah, "princess of multitude." In view of the immediate opening of the era of promise, the beginning of the chosen and separated posterity, God now completes the mutuality of the covenant, which he had before given on his own part alone, as promise, by prescribing the seal which Abraham, the party of the second part, was to set thereto, with all his posterity—the seal of circumcision. Accordingly, Abraham forthwith obeyed the command, and set the seal of circumcision on himself, at the age of 99, and upon every male in his numerous host.

### INTERCESSION, MERCY, AND JUDGMENT.

Within the year following, the hundredth year of Abraham's life, the son of promise was to be born. What bearing on his natural character the impressions of this year upon his parents were intended to have, we cannot declare: but the impressions prepared for them were tremendous. Shortly after the first and general circumcision, a new revelation came to the patriarch sitting in the door of his tent on the favorite plain of his friend Mamre, under the shadow of a great tree that sheltered his slight pavilion from the Syrian noonday sun. Three messengers suddenly stood before him like wayfarers on the highway. The scene of hospitable welcome and entertainment, in which the venerable prince and princess both with their own hands served the guests, is minutely described in the 18th chapter of Genesis. They entertained angels unawares, yet entertained them like angels. After the repast, they disclosed their office and their errand in the ears of Sarah—who now for the first time overheard the promise of maternity for herself, and she "laughed within herself," as if mocked with a jest. Taxed with this secret evidence of unbelief, she denied that she had laughed, as indeed she had not outwardly, but the Lord had seen what ear had not heard.

This message having been delivered, the heavenly guests arose, and turned their faces eastward toward Sodom, through the wilderness and pass of En-ge-di, by which Abraham had marched to the rescue of his captive nephew's family, a dozen years before. Abraham went with them to bring them on their way, and when he had halted at a suitable distance to make the elaborate farewells of oriental courtesy, One lingered still with him, while the two went on. The lingering traveller was He that shall come—YAHVEH, impersonated in the Form that was the Image of God, material here we can hardly suppose, but rather an apparition imposed on the senses through those finer psychical perceptions which we find occasionally "opened" by miraculous or even natural means. His object now was a revelation of judgment about to fall on the intolerable wickedness of that plain below to the east-

# "Salvation."

ward. "The Lord [JAHVEH] said, Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation and [that it is] in him [that] all the nations of the earth shall be blessed?" (Gen. xviii:17.) Thus the revelation is seen to have been not merely personal, but an expository teaching unto all the nations of the earth. "He made known his ways unto Moses; his acts unto the children of Israel."

Abraham was wrung with anxiety for the fate of his kindred in Sodom, and also with the Divine pity that we share for all who are exposed to miserable destruction. Talking face to face with the dread Judge who here assumed his seat of jurisdiction over the criminal cities, Abraham pleaded for mercy to the guilty for the sake of the righteous who might be involved in the general calamity. He prevailed so far as to obtain a promise that if but ten righteous persons could be found in those reprobate communities, their salt should suffice to save the whole. (Gen. xviii:32.) But there were none such. Probably Lot was the only upright soul in all the plain; and to save him alone with his family for his sake, was the mission of the two angels who had passed on while the Lord communed with his faithful Abraham "as a man talketh with his friend."

On this wonderful interview and intercession the only remark that seems specially called for is that Abraham's perseverance in petition need not be assumed to have been limited by insufficiency of faith in the mercy of God. Possibly he was satisfied that there could not be less than ten righteous found in all the sphere of Lot's authority and influence. Certainly there ought not to have been, and would not have been if Lot had been a man at all like Abraham. More probably, however, the intercession was directed by Divine inspiration, as the chosen medium of revelation, and found its limitation in the same inspiration that prompted it. The prayer of faith is of the Holy Spirit: "for we know not what to pray for" beyond the explicit revelations of the Divine Word.

## SODOM: GEN. XIX.

The two angels came at evening to the gate of Sodom, where Lot sat in the place of official dignity and judgment to which his reverend integrity gave him prescriptive title even amongst that reprobate community. Here the like scene of oriental welcome and hospitality as at Abraham's tent at noon was repeated in Lot's dwelling at evening. The peculiar and horrible wickedness of the place revealed itself against the very ministers (unsuspected) of Divine judgment. The obscene and violent demand of Sodomite lust would have forced Lot's domicile, regardless of the panic offer of his two daughters in impotent satisfaction of a sub-beastly appetite, had not the angels put forth a superhuman power in defence.

Early in the morning, the messengers hastened Lot and his family away from the doomed plain: only his two daughters, how-

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## *The Great Oil Fire.*

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ever, having the faith (or rather filial submission) to escape finally with him. His unfortunate wife, whether from doubting curiosity or anxious effort to rescue some treasure, was overtaken and perished in the flames, as so many are in like manner, unsuspecting of the speed of fire. Thus she became a monumental example of warning, figuratively "a pillar of salt" or perpetuating substance, connected by our Lord significantly with the perilous suddenness of that final catastrophe of this world, of which the destruction of Sodom and the cities of the plain is made a standing type in prophecy.

But the heavens and the earth which are now, by the same word have been stored with fire reserved against the day of judgment and perdition of ungodly men (2 Peter iii:7).

One little city, Zoar, was spared at his entreaty, to shelter the timid old man, who could not brave the perils of the mountain forest, until they had been beggared in his sight by the terrors and the heat of the lake of fire and brimstone behind him, when, at the moment of his entrance into that refuge "the Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord out of heaven."

This description is from the theocratic point of view, ignoring second causes, in the characteristic manner of the inspired writers. Scientifically interpreted and expanded, it is the record of a volcanic eruption (probably of petroleum or bitumen underlying the plain), or such as in historic times has repeatedly engulfed cities in literal fire and brimstone: sulphur being a notable ingredient in bituminous or volcanic fires, as well as in the imagery of final doom. The mention solely of Sodom and Gomorrah as receiving the down-pour of brimstone and fire, may or may not mean that the region of Admah and Zeboim gave vent to the eruption that burst upward far into the morning sky and descended thence upon the cities more conspicuous at once in wickedness and in the heaven-sent aspect of the heaven-directed fire storm of their judgment. The element of fire rather than lava or ashes or engulfing chasm such as have usually been the agencies of volcanic destruction, is in noticeable harmony with the known conditions of the case. The vast deposits of bituminous oil in that valley, referred to by Moses and still more or less in evidence; spouting forth like a thousand modern oil wells projected to the sky in liquid conflagration to fall in a deluge of fire upon the designated cities of Sodom and Gomorrah, and meeting there still further stores of the terrible combustible, must have created a double conflagration, from above and beneath, similar, within its limits, to that for which, according to the prophecy of the Apostle Peter, the present earth is "*stored with fire against a day of judgment and destruction of ungodly men.*"

The events of Providence are equally the acts of God, whether by natural or supernatural agencies, and therefore it is immaterial whether the statement that God rained brimstone and fire out of



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## 366 *Driven Away by the Fires of the Oil Field.*

heaven is descriptive of the literal fact or of the appearance of it. But the weight of scriptural precedents, of apostolical interpretation, and of philosophic probability, unites in favor of the assumption that the forces of Nature, stored, timed and directed by Almighty Providence, are the agencies employed by God in his works, whether of creation or destruction; in preference to the crude notion of a magical fiat addressed to obedient Nothing, which is supposed to produce things at the word of command. The conditions may suggest, however, the possibility of an overwhelming meteoric visitation.

We find that Lot now could not dwell in Zoar, but fled from the long-raging sea of fire—eventually quenched and its crater occupied by the dammed up current of the Jordan where it disappears perhaps to shake the distant isles of the Mediterranean or of the Malayan archipelago with the immense explosions of its steam and of its separated and blazing gases—and found refuge in the wild mountains and caves of Moab (so called afterwards from his own son) on the east.

Little more could Abraham, on the west, endure the flame and smoke not only seen but felt, ascending up to heaven “like the smoke of a great furnace.” The atmospheric disturbance, the terrible reverberations, the far-extending heat and showers of hot debris, with the black and suffocating smoke of sulphurous bitumen, probably exceeded in intolerable quantity all that historic time has recorded of like phenomena. Abraham immediately hastened, or was rather driven, away to the southwest, where he found refuge in the country of Abimelech, king of Gerar, in the land of the Philistines. We can scarcely err in thus connecting this sudden and strange emigration, occurring as it did immediately after the sore mutilation of all his male retinue, with the terror and the serious physical consequences to man and beast and vegetation caused by the protracted conflagration of the plain. We learn of the hurried removal from the facts, that Isaac was born within a year, and that his mother, while in the city of Abimelech, in the meantime, was still in a condition of publicity and such as to be passed for Abraham’s sister and to be taken by the king to his palace with a view to add her to the number of his wives:—all this in consequence of Abraham’s fear of being murdered for the sake of her beauty, old as she was! Had the recent terror so shaken his heart? It can scarcely be doubted that the insatiable conflagration, eating deeper and deeper into the inexhaustible bituminous deposits, and for a long time rather aggravated than checked by the exploding and spouting waters of the Jordan, must have so long continued to blacken heaven and earth with pitchy smoke and to deposit pitchy, sulphurous and saline condensations far and wide—not yet wanting to this day in the central area—and thus to render the neighboring country untenable for the vast flocks and herds and human retinue of Abraham.

# “Salvation.”

## The Residue of Prophecy.

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### THE LAST THREE WOES OF THE WORLD.

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#### THE SECOND WO.

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One Wo is past: behold, there come two Woes more hereafter.

REVELATION IX:12 to 19.

And the Sixth Angel sounded: and I heard one voice from the [four] horns of the golden altar which is before God, saying to the sixth angel who had the trumpet, Loose the four angels that have been bound at that great river the Euphrates.

And the four angels were loosed that had been prepared unto the hour and day and month and year to slay the third part of men. And the number of the [four?] armies of the horsemen was twice ten-thousand times ten-thousand: I heard the number of them. And thus I saw the horses in the vision and them that sat on them; having breastplates of fire and of hyacinth and of brimstone: and the heads of the horses are as lions' heads, and out of their mouths proceed fire and smoke and brimstone. Of these three plagues was the third part of men killed, by reason of the fire and the smoke and the brimstone that proceeded out of their mouths. For the power of the horses is in their mouth and in their tails; for their tails are like unto serpents, and have heads, and with them they do hurt.

(Parallel Bowl:ch.16.) And the sixth poured out his bowl upon that great river the Euphrates; and the water thereof was dried up, that the way of the kings of the East might be prepared. And I saw [come] out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the False Prophet, three unclean spirits like frogs: for they are spirits of demons, working signs, which go forth unto the kings of the whole world to gather them together unto the war of that Great Day of God the Almighty.

(Behold I come like a thief: blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame.) [Intimation of the close sequence of His coming.]

And he gathered them together unto the place which is called in the Hebrew tongue, Ar Magedon.

The “horns of the altar” have been of too much significance in symbolic ritual to permit any prophetic allusion to them to be disregarded. Here, we find a demand uttered by “one voice from the four horns of the golden altar which is before God;” the œcumenical symbolic number four suggesting an answer to the œcumenical prayer of the Church,

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in an œcumenical visitation of judgment on the incorrigibly hostile world.

In like manner, the four angels, quadruple impersonation of war, imply with their symbolic number the four quarters of the earth involved; or, as expressed in the correlative vision of the sixth bowl, “the kings [kingdoms] of the whole earth, to gather them together to the war of that Great Day of God the Almighty.”

There seems to be no room to doubt that this unparalleled world war—perhaps springing directly or indirectly out of the anarchic ‘torment’ of the preceding century and a half—is or eventuates in the Great Tribulation foretold by all the prophets and by Jesus Christ himself, both in his earthly discourses and in this his last Apocalypse:—that, out of which his people are warned to flee, in all those prophecies, (as out of the doom of Babylon or of Jerusalem, according to the type chosen for the latter-day harlot in either prophecy): that which is to be “shortened,” according to the word of our Lord, lest no flesh should be saved (left alive), so destructive shall be the “madness” of the cup of the wrath of God-in-Nature, of which the nations shall have drunk at the hand of the adulterous Church: that which is measured, and characterized in part, by the triumph of the Beast over the Two Witnesses, when they shall have “ended their testimony” and shall lie dead and unburied for the three-and-a-half years that are considered by all interpreters and distinctly pronounced by our Lord to be the very last days before his Coming in the clouds and the transformation and ascension unto him, predicted by himself and Paul, of the Church typified by those Witnesses.

Although in the present visions there is no such distinct demarkation of the period, the peculiar phrase “prepared unto the hour and day and month and year” suggests at some point a sudden and sharply defined crisis; “shortened” by that blessed interjection in the words of our Lord himself, “Behold I come like a thief; blessed is he that watcheth [for me]:” and likewise that exact point of time fixed in the prophetic chronology of Daniel; which we have already considered elsewhere. So much at present, for the nature and extent of the period of the sixth trumpet and bowl.

The position of these four angels of world carnage as “bound at the great river Euphrates” foreshadows the ultimate relation of this war to the tragical destruction of spiritual Babylon. The historic parallel of their location would also suggest Babylon itself, with its “waters” or spiritual teachings, as the potential source of the great disturbance. Accordingly, also, the symbolism of the sixth bowl, as “poured out upon the great river Euphrates, and the waters thereof were dried up that the way of the kings of the east might be prepared” against Babylon, indicates a consummation of the war in the sudden overthrow of the false spiritual power, as typical Babylon was overthrown by “the kings of the east,” Darius and Cyrus, through vacating the bed of the Euphrates where it flowed under the wall of the city. Presuming this overthrow to be the final act (as seems to be required



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## *That Great and Dreadful Day of the Lord.* 369

by the conclusion of chapter xix) we should distinguish "the kings of the east" as the force, whatever it be, more directly concerned in executing judgment on Babylon and closing the scene. Then, if the drying up of the waters of the Euphrates be not merely an identifying mark of Babylon, but also a distinct symbol, as we should from general principles and precedents presume; then the waters of Babylon in their natural significance as her teachings heretofore received among the nations, are to be "dried up" or lose their power and authority, as a pre-condition for the revolt of the nations (or rather for its success) which shall destroy her in accordance with the prophecy (c. 18. 16) "these shall hate the Harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her with fire." In typical language, the way of the kings of the east, the captors of Babylon, shall thus be prepared.

As all the prophecies concur in representing this last assault to be against the true Church as involved with the false, and to be the occasion when the Lord shall appear for her deliverance, it is necessary to bear this Appearing in mind as filling the felicitous side of the great and dreadful day, of which so little is said in the *Wo* visions: being celebrated only in the shoutings and anthems in the heaven.

The way of the kings of the east having been prepared, the next condition for the outpouring of wrath is the utterance of those words or influences of demons symbolized by the unclean spirits like frogs, that issue from the mouths of the Beast, the Dragon and the False Prophet, and go forth upon the kings (kingdoms) of the whole world to gather or incite them to the war of that Great Day of God Almighty. The figure of *twice* ten-thousand times ten-thousand horsemen indicates two immense military forces arrayed against each other: which may be either both national, or one of them insurrectionary and anarchical as the preceding period of anarchistic torment might suggest. In like manner, it seems an open question whether the vast malign incitement of the nations by the frog demons is at first a united effort of the Beast, Dragon and False Prophet, for a common end; or two antagonistic rallyings of forces, on the side, respectively, of the Beast and kings, and of the Dragon and False Prophet, in that final quarrel that is fated to come in the end. Under the former supposition, the spirit of the grand rally would be that of intolerance of the true religion, in which the Dragon and False Prophet would unite cordially with the ungodly Beast, but would eventually find their own spurious Church involved with the True in the same persecution. This view would find some countenance in the prophecy that the Beast shall make war with the Two Witnesses and overcome them and kill them. (eventually doing the same to the Harlot), and also in the many prophecies that give the prominent aspect of the great war as against the people of God. The concurrent symbolism and movement of these three influences, emanating as they do from the three chronic allies (Beast, Dragon and False Prophet) gives color to the inference that they are in co-operation.

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On the other hand, if we lean to the suggestion that the ultimate antagonism between the Beast and the Harlot Church of the False Prophet is already involved in the gathering of forces, we may distribute the several characters of the frogs in this way, according to their known antecedents: The triple division might easily be understood to correspond with the three contending principles already developed in the modern world, viz. (1) the False Prophet's pretension to be the Supreme Vice-gerent of God; (2) the doctrine of secularism, favored now by the Beast, that religion is barely an ethical convenience to society; (3) Nihilism and Anarchism, its motto, No God, No Church, No Government. It is a significant note here (xvi:19) that in the end of this great world-convulsion, under the seventh bowl, "the great city was divided into three parts, and the cities [governments] of the nations fell."

As the demon king of the locusts (at this point, probably, at the height of their prevalence over the earth) is the Angel of the bottomless pit, we may well conjecture that the mission of the Dragon's frog is this modern compound of impious hostilities against God, Church, Government and Property:—a very powerful and growing combination, that may well be expected to reach extreme if not supreme power in the course of the ripening of the Vine of the earth for the wine-press of the wrath of God. As for the Beast and its constituent Governments, it is to be expected, as it is predicted, that when the Church is at the "drying-up" of its authority, and is hounded by the mighty atheistic mob of the peoples, these Governments also will turn against her to save themselves. The frog of the Beast, therefore, would be a spirit of pure secularism, indifferent to religion (and of which we see a general prevalence even now) and ready at any time to save secular institutions by yielding to the general enmity against religion. (Such yielding, in detail, is now very noticeable.) In this manner, these temporal powers will at last come to "hate the Harlot," as they represent perforce the overwhelming popular atheism of the day, and join in her destruction, even to the extremes of judgment violence described in chapter xviii: while as organizations they dread the fury to which they have to give place, and "stand afar off for fear of her burning," bewailing and lamenting her (c. xviii:9). Thus were solved the paradox of the "kingdoms" hating and burning the Harlot, and at the same time in terror of her fate and in lamentation over her: the more so from a premonition that the same rage will next turn against themselves, with like result; immediately following, in the sure word of prophecy, the fate of Babylon, and indeed naturally involved with it.

The third demon, that of the False Prophet, in any case can but signify the inveterate pretensions of that spiritual-temporal Power, which will not lack fanatical supporters among peoples and perhaps Governments, to make the war obstinate, bloody and final, even to that mutual destruction of men and institutions described in the end of chapter xix, where both Godless Government and Harlot Church together are "cast alive into a lake of fire burning with brimstone."

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## *Missionary World of the Latter Day.*

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The significant notice interjected here—"Behold I come like a thief"—connects closely with this particular occasion of judgment the promised sudden Advent of our Lord and Deliverer, to translate his living saints and unite them with the glorious train of the First Resurrection in his holy kingdom on earth. It is the second notice connected with the Second Wo, to the effect that the Third and final Wo cometh quickly together with the Advent of the Lord. It is thus of great importance in determining the chronological sequence of the revelations.

"Blessed is he that watcheth, and keepeth his garments:" like those in Sardis "who have not defiled their garments"—figure of the spiritual-adulterous corruption with the world which is the cause of these great judgments.

### KOREA THE STRATEGIC MISSION.

BY C. C. VINTON, M.D.

The "Land of Dawn Beauty" is one of the youngest of mission fields. Less than sixteen years have passed since the preaching of Protestant Christianity first took place upon its shores. Already the body of converts may well be termed the Christian Church of Korea; a company of influential proportions in the nation.

In other respects Korea is an exceptional field. The practical absence of any religious belief to be cast out that Christianity might occupy its place is a condition to be found among no other people; likewise the deference of all classes toward foreigners and their willingness to accept as superior whatever bears the foreign stamp.

The Church has grown in most villages from a group of inquirers, who in some way had heard of the Gospel, and had banded themselves together for Sabbath worship and for study, and had obtained a Christian book or two, and very likely had prepared a house of worship and were sending out their own emissaries to declare the good tidings to adjoining villages before even the missionary had a knowledge of their existence! Leaders naturally grow to occupy a sort of pastoral relation. And so a church has grown up almost spontaneously, unorganized, pastorless, yet vital, self-supporting and self-propagating, perhaps as near the apostolic model as the world has ever seen.

What number of such communities at present exist in Korea it is impossible to tell. There are some three hundred which are recognized as individual Christian churches. There are about as many more in the intermediate stages, where some form of gathering for weekly worship is observed. Outside of these, in the region of clear heathen territory, there are known to be many communities where a ray of truth has penetrated and where a group is forming. If these communities should be reckoned, it would have to be not by dozens and scores, but by hundreds and thousands. Their messengers come perhaps several weary days' march on foot.



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They speak for a definite number who are studying the doctrine or want to do so. A man from another district has been among them preaching, or a Christian book has fallen in some one's way. They are ready to meet all the missionary's expenses, to provide him entertainment, and to obey all his instructions. If it be wholly impossible for him to come, they implore that they be allowed to remain a season with the missionary and see his people and hear his words and learn what they can of the truth in this manner. This is usually the solution reached because none other is possible.

A notable characteristic of the Christian body of Koreans is their missionary spirit. The church is eminently self-propagating. Scarcely one in many hundreds of those who receive baptism has come under the persuasions of a foreign teacher. Koreans themselves are the preachers. Every applicant for baptism is expected to be able to tell of those to whom he has passed on the word of life. It is the practice for each church to choose out its one or two or three or four best men and set them apart to be maintained, with their families, while they give their time to itinerant missionary work. This is why the church doubles every year, and the number of inquirers is rising beyond compute on all hands.

The missionaries in Korea are confronted by problems new in the annals of religious growth. The obtaining of access to unwilling natives is not one of them. The circumvention of government opposition is not one of them. Self-support in the Church is not one of them: converts are only too ready to maintain all the institutions of their own worship, of education, of charity, and of the propagation of the faith, so far as they understand these matters; and they often insist upon going farther in this respect than their foreign brethren have believed them capable of.

The problems are rather those of instruction of multitudes, of guidance of numerous infant churches, of training up of good men to be trustworthy leaders in spiritual things, above all of devising means to enter the thousands of doors swinging widely open throughout the land.

Now is the time of God's signal favor to Korea, and no one knows how long He will continue it. In Japan more than a decade since, the conditions of Christian work were judged equally favorable, all doors open wide, preaching eagerly listened to, Christian education desired by all, the nation seemingly on the point of turning in masses to Christ. The church elsewhere failed to grasp its opportunity, withheld the reinforcements it should have poured in unceasingly, the time passed, and the progress of the Gospel in Japan was set back indefinitely. Is it for such another display of the faint-heartedness of His people throughout the earth that He has brought Korea to call so loudly for aid? For lack of a hundred consecrated men and for lack of the money that would capitalize a trading concern, must the Church of God in that land be stunted?

Or, though Japan has failed, may there yet be soon a Christian

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## *Strategic Missions of the Day.*

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nation in Asia, spreading its benign influence upon adjacent regions? What will God bring forth?

A church whose local branches cost not one penny to missionary boards: a church which conceives its highest duty not to save itself, but to save others; a church whose ratio of growth is expressed by the simple word "*doubling*" annually; its missionary zeal must expand beyond its geographical limits and it will take part in the conversion of other oriental peoples.

The way to bring about the conversion of slow-moving China, and of ambitious Japan, and of untouched regions to the north, is it to secure now, when God offers it, the complete evangelization of rapidly receptive Korea and let her stalwart, self-reliant, yet humble church take up the burden and communicate its own spiritual vitality in ever widening circles?

Korea is today the strategic mission, the one which at all hazards should be held and reinforced, because, for one reason, her political future is still intensely dark. Open today, her doors may tomorrow be closed. The dark cloud of Russian aggression hovers on the north, Japan on the south, and unknown possibilities elsewhere obtain. Should the catastrophe be early precipitated, then doubtless the vision of blessing and widespread regeneration would vanish.

The great need of Korea today is the doubling of its missionary force in order to reap the harvest the Holy Spirit has been whitening. The call of our own mission was for nineteen as a minimum, of whom five or six only have responded to the need.—*Assembly Herald*.

## THE PAPAGO INDIANS.

### A LITTLE KOREA IN THE UNITED STATES.

One day with Edwin Santeo, an educated Christian Indian, I started out on an exploring tour to visit the Papago villages, which are located chiefly in Southern Arizona, extending from the Gila river to Mexico. We are the first Protestant missionaries to visit this tribe in their homes, and Santeo was chosen by the converted Pimas to do the work, they, with the help of their white friends, having raised money to send the gospel light to "our friends who sit in darkness," as they themselves expressed it.

We have visited a number of villages, going as far as the Mexican line, and, although they are reputed Catholics, we were cordially received in nearly every village. At Quipotoa we found about 40 Indian placer miners with their families. They had a Catholic church, and I was invited by the chief to hold my meetings there. So the novel spectacle was seen of a Protestant missionary sitting before the altar, images, lighted candles and gorgeous trumpery of a Romish church, preaching of Christ as the only mediator, and showing the folly and sin of worshipping the Virgin. At the close

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the chief, who is a kind of priest, and all the people, shook hands with us heartily, the women putting the hands of the babies into ours. Then a council was called, and a messenger was sent over the mountains ten miles away to summon the rest of the clan to hear the good news. They came the next night, and I preached to them on salvation a gift. The "chief-priest" came to me twice at camp to get advice as to what he ought to do about teaching his people. He said, in substance: "I and my people are in great darkness. We have been serving God the best we knew how. We have been looking for some one a long time to come and teach us more about God. You are the first to come to us. We want you to come back again."

This is only a sample of what I have seen in the past month. Two whole villages decided for Christ, and are wanting churches. I knew of four such.—*W. H. Gill, in the Sunday-School Missionary.*

## A KINGDOM FOR CHRIST IN SIAM.

FROM REV. F. L. SNYDER, BANGKOK.

The nearness of Siam to the Philippines, and the well-known sympathy of the King of Siam and of all his people towards our missionaries and our work, arouses a peculiar interest in the work among the Siamese people. There is, perhaps, no mission field more delightful to labor in—and there can be no kinder, more hospitable and more generous people than the Siamese. Wherever our missionaries go, even to the most distant parts of the interior, they are treated with the utmost respect and are accorded a most cordial reception.

The native part of our work has reached that stage where it may be regarded as practically self-supporting. The receipts of the press, of the churches, and of the medical work at all the stations together, are more than covering expenses. The First Church of Bangkok secured by subscription 2,000 ticals, more than enough to buy a new lot for a new church. As soon as the Christians at Nakawn heard of this subscription, they promptly sent 108 ticals as their contribution. This is especially interesting, because these Christians, 120 in number, during the past year built one temporary and one permanent chapel, and they are now collecting material for two more substantial chapels.

The King has given us free of rent a commodious building at Pitsanuloke for a hospital and also a large lot at Nakawn for a new hospital and a dwelling for the resident medical missionary. The funds for these buildings will be raised in the field.

In the city of Bangkok, there is a band of Christian young people belonging to the various churches of that city who have organized for evangelistic work independent of mission control. They meet once a week at the house of one of their members for prayer, and are



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## *A Faith Mission in the Northwest.*

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much in earnest in trying to bring their friends and acquaintances to Christ.

During the past year one of the most prominent men of Nakawn experienced a happy conversion. Quietly he took down the false gods and altars in his home and began to worship the true God. He observes the Sabbath and has all his numerous employees rest on that day. Through his teaching his wife was converted, as well as also one of his servants. He says that he cannot keep quiet, but must proclaim the Gospel wherever he goes, and he is ready to give substantial aid to the work of the mission.

Thus far our workers have entered every new part of Siam long ere merchants and merchandize found their way thither. The fact is, there is scarce a town of over five thousand people which our workers fail to reach, at least once a year. At many places they succeed also in reaching many of the surrounding towns and villages.

The natives of Siam have come grandly to their part in taking up their share of the work. It remains with the churches at home to do their share by sending out new missionaries for new fields. The fact that the natives are doing so much to help themselves means not that Christians at home are expected to do less for the work, but it means that their privileges, in offerings, prayer and interest, are correspondingly greater.

### NORTHERN BETHANY MISSION.

This interesting work of faith among the miners and lumbermen of a very neglected region in Northern Wisconsin, is not unknown to attentive readers of "SALVATION;" although little known, if at all, to those who read only denominational organs or 'independent' religious newspapers. The providential transportation of the central Mission headquarters at Mellen, Wis., to the "Mellen White House;" a vacated public house, so called; opened opportunity for profitable Christian investment in fitting up the place as a centre of Gospel work and entertainment combined with needful and wholesome social attractions for the homeless lumbering and mining men who come into the town from time to time. We beg to refer our good readers again to the story of it in "SALVATION" for October, pages 312 and 313.

Impressed with these opportunities and needs, we have obtained from the Superintendent, Rev. J. O. Buswell of Mellen, the mechanic's estimates of cost for improvements, as follows:

To raise the roof over the rear extension, or dining-room and kitchen, and finish eight good rooms above: \$475.00

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## Some Test Questions.

To finish the dining room for serving cheap lunches to men from the camps,	40.00
(We have a pledge for the payment of this bill of \$40.)	
To put the men's public room in good order, and furnish for reading, music, games, etc.	200.00
To furnish bed-rooms in the eight new rooms, exclusive of the bedding and linen)	\$13 to \$15 each.

There are six rooms in the main second story for the accommodation of the missionary workers.

Mr. Buswell adds: If the Lord opens hearts to give the things needful for the fitting up of the building, it will give us great joy. It seems to us sometimes that the work cannot go on without these things, [the previous home of the work having been burned out] but the Lord, who rules the hearts of men, knows best. We know that a great deal of the work planned for the winter must go undone unless this repairing be done, for the cold is so intense that some of the rooms cannot be used, and the dining-room not at all. —Address Rev. J. O. Buswell, Mellen, Wis.

### WHOSE IS IT?

When a sum of money is entrusted to a faithful man for the benefit of others, would he be counted faithful if he kept it for himself, or gave only a part of the income, or even gave the whole of it with the thought of placing his ward under obligation to him? No. He ought to give it all; give it promptly, give it willingly. For whom have we obtained mercy? God has been merciful to us that we should be merciful to others. Are we faithful or faithless? Will it do for us to go to the judgment seat and say, “Lord, I took good care to secure my own salvation;” when He asks us what about the trust He gave us for others, can we say, “Lord, I wrapped it up in a napkin and here it is”? That would condemn us, indeed. But what if we should be compelled to say, “Lord, I have spent the greater part on myself;” what would the Lord say to us then? —*Rev. John Dixon, D.D., Assembly Herald.*

### GIVE HIM THE BENEFIT OF THE DOUBT.

How many allow themselves in doubtful things, and forget to give the Lord the benefit of the doubt! There may be two things in your life, and on one you say: “Yes, this is after the Lord's mind.” Of the other you say: “I am not quite sure that it is after the Lord's mind, so I will keep it until I see.” Nay, you ought to let it go until you see, if you would please God.—*Rev. Herbert Brooke at Keswick.*

Twenty-five cents may be as much as you are able to give, but it may be you ought to give \$25, or \$2500, or \$25,000 or even more. How has God prospered you?

## "Salvation."

# Evangelization of The Jews

*The Cardinal Issue of the Coming Century.*

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MONTHLY LETTER BY H. W.

*Beloved in the faith:*

Grace, mercy and peace from God our Father and the Lord Jesus Christ be with you all, Amen. By His help we have just returned from our trip abroad, where, as most of our readers know, I went a few weeks ago, solely for the purpose of getting possession of our dear children, whom we were forced to leave behind with their grandparents, when we made our confession of Christ, some eleven years ago, who ever since never would consent to let us have our own flesh and blood no matter what efforts we made.

This time I decided to go myself and if need be would risk my own life to save these innocent children, who longed for their parents as much as we longed for them, but were constantly prevented from getting any communication with us, and indeed for a number of years they were totally ignorant that they had living parents at all, having been told that their parents went down with the ship while crossing the ocean for America.

ELDER DAUGHTER NOW SAVED.

It would perhaps be unwise to write here in open print what I did when I got to Breslau, and to the Russian frontier. Enough to say, that God was with me in all the transaction, and after a little waiting I was able to meet (just over the border), Helen, whom of course I could hardly recognize since I now beheld a young lady taller than myself, while she was only a baby four years old when I last saw her at my home in Lodz. That dramatic meeting, when my daughter fell on my neck, saying, "Is this my father? Am I at last in my own father's arms?" crying tears of joy and kissing me all the while, no pen can picture. I turned and asked the party that aided me in getting the children away, Where is my second daughter? and to my great surprise and sorrow learned that I could not yet get possession of her unless I paid them at least an extra sum of \$500 for their trouble, expenses, etc.



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*Monthly Letter by H. W.*

My grief and disappointment can hardly be imagined, as I barely had enough means to pay for our return trip, even to England, and though I reasoned and argued the best I knew how, it availed not and I was obliged to leave, and leave quickly, with the one girl, as every minute's waiting became more dangerous for her, and for my own safety as well. . . . I shall write no more now, as we are hoping to rescue our other daughter as soon as the Lord helps us, and it is unwise to speak of our plans and arrangements in the matter. . . .

## MEETINGS IN ENGLAND.

In the short time that we remained in England of course not many meetings could be held, but we were more than glad to meet with a number of our old friends and sympathizers of the Mission; also to hold several very interesting meetings with our friends, in the Guild Hall at Bath, in the Royal Pavilion at Brighton, in the Santhover Rectory at Lewes, and to remain over Sunday with our dearly beloved friends in Liverpool who have done so much for the support of our work, though out of their scanting. I hope a much warmer interest has been awakened by the ten or twelve addresses we were able to give in behalf of Jewish Missions, and trust new and old friends abroad will, as of old, aid our work here with their prayers and contributions, so that we might be able to continue in the blessed work as heretofore, and bring many of the house of Israel to the knowledge of the truth as it is in Jesus.

## ARRIVING BACK IN NEW YORK.

Words cannot convey any adequate description of the meeting at the pier in New York between the anxious and long-suffering mother and her new-found daughter. You must try, if you can, to imagine the touching scene of this extraordinary meeting, of which the excitement and great emotion, mother and daughter could not stand very long and both finally fainted away, overcome by the strain.

The joy and happiness at our home and our thanksgiving to God for the fulfillment (though at present in part only), of His blessed promise of Matthew 19:29, words are unable to express, and we trust our joy will ere very long be still greater yet, in the recovery of our poor younger daughter, who has unfortunately been left behind, and is being tortured with all kinds of persecution by those fanatical and bigoted orthodox Jews.

# "Salvation."

*Monthly Letter by H. W.*

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## MEETINGS IN GRAND STREET.

I rejoice that the meetings have all along, not only continued in my absence, but were remarkably well attended throughout, and many blessings manifested. Our heart was also made glad by the loving and rousing welcome our dear brethren gave us last Friday evening, clapping their hands and shouting for joy as we entered the Hall, and though the place was crowded to its utmost capacity, they all remained for over two hours, listening to our testimony based on the text of John 8:36—"If the Son therefore shall make you free, ye shall be free indeed."

As this letter may reach our readers in just about Christmas time, I wish to express to everyone "a merry Christmas" and "a very happy New Year." Oh, that we may close this century and begin the new century with a fresh and entirely new love for Him who loved us even with the very last drop of His precious blood, and also begin our work for Him in accordance with the Divine order "To the Jew first."

With many thanks for what you have done for us in the past, and Jesus said "whatsoever ye have done unto the least of these my brethren, ye have done it unto me." Believe me,

Faithfully yours in "His service,"

Hermann Warszawiak.

117 Second Avenue, New York City.

## RETURN OF MR. WARSZAWIAK AND DAUGHTER.

Mr. Warszawiak arrived in New York from Liverpool on Wednesday, November 21st, with the seventeen-year old daughter who, with great determination, escaped from the grandparents who had forcibly detained her from her parents, with her younger sister, since early infancy. Joining her father on German soil, they spent some days in Breslau with the old missionary friend stationed there, and afterwards proceeded to England. There they were warmly welcomed by the staunch friends in London, Bath, Brighton, etc., who have stood by the Mission in Grand Street throughout the dark days of implacable persecution or general desertion. Public meetings were organized under such auspices, in those cities, at which which both father and daughter addressed large and deeply interested audiences.

In New York, the resumption by Mr. Warszawiak of personal

## "Salvation."

### 380 *Return of Mr. Warszawiak and Daughter.*

work, in the usual Friday evening meeting at 424 Grand Street, was attended by the usual overflowing crowd of Jews, and with more than usual welcome and congratulation. The services go on; the attendance is distinctly preternatural; the design of the Holy Spirit in His marvellous work remains yet to be developed; and the missionary still lives, with a dwelling, and a place to preach in, for a month longer. Beyond that, the Providence of God, through the opening of hands that hold of His wealth in trust, is to account for the future of this wonderfully fire-tried and hitherto wonderfully sustained Mission to the Jews.

Rev. Dr. James G. Patterson (No. 314 West 113th street, New York), is the Treasurer and Secretary of the Advisory Committee for the Mission, headed by Rev. Dr. David James Burrell, President of the American Mission to the Jews, and pastor of the Marble Collegiate Church ("Reformed"), Fifth Avenue and Twenty-ninth street; associated with Elders Wm. Campbell and Robert Beggs of the Session of the Fifth Avenue Presbyterian Church, and the other members of the Board of Trustees of the American Mission to the Jews, Rev. Dr. J. Ford Sutton, C. Godfrey Patterson, Esq., etc.

Contributions, now vitally necessary more than ever, may be consigned to the Treasurer of the American Mission to the Jews, Robert Beggs, Esq., No. 715 Broadway, New York, or, direct, to Rev. Dr. James G. Patterson, Treasurer of the Advisory Committee, 314 West 113th street, New York.

Mr. Hermann Warszawiak's address continues at No. 117 Second Avenue, corner of Seventh street, New York.

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#### PRAYER FOR THE CONVERSION OF THE JEWS.

A three days' session was lately held in the Chicago Avenue (Moody's) Church for the discussing of topics connected with the history of the Jews and the prospect of their conversion to Christianity. Professors Marquis and Scott, Presidents Fisk and Blanchard, Drs. J. H. Barrows and Henson, Bishop Merrill, Rev. J. M. Gray and Dr. Torrey were among the speakers. Some of the subjects were: The Inspiration of the Bible, The Times of the Gentiles, The Restoration of the Jews to Palestine, The Place of Russia and Babylon in Prophecy, Zionism and the Second Coming of Christ.



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*Mission Lessons to Jews, on the Old Testament.* 381

## JEWISH MISSION BIBLE CLASS.

AMERICAN MISSION TO THE JEWS, 424 GRAND ST., NEW YORK.

SATURDAYS, 2 P.M.

*Elisha tested, and Elijah Glorified: 1 Kings, ii.*

Elisha had been anointed prophet in continuation, as it were, of Elijah, for an exactly similar ministry, or identical ministry, of judgment, repentance, and mercy, to the people and Kingdom of the Ten Tribes, for the prolonging of their national probation, and for the salvation of the salvable remnant of them; who, mostly, emigrated into the land of Judah from time to time during the 240 years of God's forbearance with them, and under the reforming and missionary labors of Judah's pious kings, before and after the times of Elijah and Elisha; Asa (2 Chron. xv: 9), Jehoshaphat (2 Chron. xix:4), Hezekiah (2 Chron. xxx:1-19, and xxxi:1), and Josiah (2 Chron. xxxiv:6, 9). The converted backsliders were a great trophy of the goodness of God to that doomed and incorrigible nation, as a saved remnant of which he granted a glimpse to Elijah when that prophet had fled to the wilderness with a heart broken for the apparent failure of all his mighty works.

Yet the Lord of all himself could say, as could no other, "Surely I have labored in vain and spent my strength for nought;" while He also was to see of that travail and be satisfied with the result.

So then Elisha followed Elijah as a humble disciple and servant—he "poured water on the hands of Elijah" (2 Kings, iii:11)—until the day when Elijah was taken up into heaven. His final initiation into the office for which he had been fore-anointed took place on that day. But it was preceded by a final test, and was then made manifest by a crowning mark, which deserve special attention as most peculiar and significant.

We must suppose that the Spirit of God had prepared Elisha by inspiration to understand his duty and destiny, up to that occasion, and to hold immovably thereto as the mandate of God. For we find (2 Kings ii:3, 5) that Elisha foreknew the great event of the day, and also knew that his place in that event, whatever it might be, was by the side of his master, Elijah. From that post no suggestion could move the faithful man of God, though "the sons of the prophets," knowing thus much, set before him the immediate independence and prophetic leadership, as if they expected him at once to anticipate and take his place over them. But at both Bethel

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and Jericho he said to them, “Hold your peace,” and still followed on with his master. Not even the thrice-repeated injunction, or request, of Elijah himself, which at another time would have been law to Elisha, could separate him from the place of duty which a still higher Master had assigned him. Elisha’s trial of faith and obedience was here strikingly illustrated by the contrasted conduct of a former prophet (1 Kings xv:11-24) who suffered the word of another who was also a prophet, to turn him from the command which had been given him *directly* from God, and did this to his own destruction. Here also was cited the proof of Jesus himself, when the Tempter assailed him with Scripture proofs for doing things which the Spirit which had led Him into the wilderness to be tested by Satan, forbade by a higher authority than the most plausible selections from the written Word. He knew the whole Word, obeyed the whole, and was not to be seduced, like so many of us, by some separated section.

So Elisha held his ground, and went on with Elijah, to the miraculous parting and crossing of the Jordan. To the question of Elijah “Ask what I shall do for thee?” Elisha knew his answer, both by the supreme desire of his heart and by faith in his Divine Call: “Let a double portion of thy spirit rest upon me.” It was indeed a hard thing to ask; but it was the appointed reward of his faith and fidelity; and the sign of that baptism of the Holy Ghost was to be the revelation to his sight of the transfigured and celestial body of Elijah in transit to the skies. That spiritual form cannot be seen by mortal eyes. Only when the spiritual sense is opened, or conferred, as it was with the disciples of Jesus on the mount of transfiguration and again that they might see him, after his resurrection; or with Stephen in the moment of death; or with John in the visions of Patmos; is it possible for men in “the natural body” to perceive “the spiritual body” (1 Cor. xv:44). Therefore it was that Elisha alone became witness of the dazzling glory of the angelic convoy and the celestial form, in which Elijah was translated to “that undiscovered country” where the saints abide and whence they come unseen, commissioned ministers to those below (Heb. i:14) and shall descend with Christ at his coming (1 Thes. iv:14) a host inconceivable in glory as in number. Elijah was once seen again, by the divinely exalted vision of Peter, James and John, in the celestial glory then given by anticipation to their great Redeemer and ours. But the Sons of the Prophets

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## *Elisha Tested, and Elijah Glorified.*

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who stood watching what the Lord would do with Elijah, saw nothing. Suddenly, he was not there, and that was all. What had become of him? If they had seen him sink in death, they could have understood. But the truth they could not guess, and seeing only that he was gone, they knew not whither, they were sorely troubled for his fate, and insisted, in spite of Elisha's prohibition, on searching the whole country for his remains.

Meanwhile, the mighty miracle of the parting of Jordan again, by Elisha himself, had attested him to their sight as the very continuation of Elijah in prophetic authority and power, and they had “bowed themselves to the ground before him.”

This was a re-incarnation, one of three; not of the personal soul of Elijah, but of the special “spirit and power of Elijah,” and of his special ministry to the Jews in “turning their hearts back again” (1 Kings xxiii:37). The second was the baptism of the Jews by John “unto repentance.” The third is yet in promise, just “before the coming of the great and dreadful Day of the Lord;” and we may soon see him, as the last forerunner of the Savior King.

### PUT HERE TO STAY.

The unbelieving world and Satan, “the god of this world,” would gladly get rid of the Jew if they could: the world, because in the competitions of these closing ages the Jew is the most formidable rival in all professions and in every branch of commerce; Satan, because the survival of this people, after ages of persecution and exile, is the great external proof of the truth of God's Holy Word, as well as an earnest of the coming victory of Him who is the incarnate Word, who “came to destroy the works of the devil.”

The Church of Christ to a very limited extent interests herself in the present sorrows of Israel, and manifests little anxiety for the hastening of the time when Israel will take her promised supremacy over all the nations of the earth. These nations being Gentiles, and such of them as are nominally Christian holding the Churches within their dominions in a quasi-partnership in their ambitions, their wars, and their diplomacies, cannot look forward with equanimity to the day when their pretensions to be called “Great Powers” will be swept away, and czars, and kaisers, and kings, and presidents shall be set aside; when “there shall be one Lord, and His Name One.”—*Mildmay Prayer Union for Israel.*



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## *Jewish Mission Notes.*

### MIGRATING POPULATIONS.

Unquestionably one of the greatest difficulties of mission work in our city is to be found in the ceaseless migration of the various nationalities among whom we work. When the De Witt Memorial Church was built the population in that vicinity was almost exclusively German. After the influx of the Jews it became as exclusively Jewish. Now again the Italians are crowding up from the lower end of the district and promise to displace the Jews, who are being pushed still farther north. The Jewish population is a very difficult one to work among, while the Italian population is comparatively easy to reach. Mr. Elsing, English pastor at the De Witt Church, writes to the *City Mission Monthly*:

"Nearly every Gentile storekeeper has departed from our neighborhood, and those who remain frequently divide their former stores into two parts, as their business is growing less.

"In Goerck Street, between Delancey and Rivington, there is one house in which there is room for two hundred families. That house is almost entirely filled with Italians. There were three shooting affairs on that block last year, and now no Jews move in there, and the few who remain will eventually go.

#### PESSIMISTIC.

"I have long hoped that from among the younger Jews we would get some earnest Christians, but long experience leads me to think that this is a vain hope. We have a few earnest Christian Jews, but the persecution the children are obliged to undergo, makes it exceedingly difficult for them to become Christian. We can reach the young Jews in a social and educational way, but to get converts from them who will bear a share in carrying on the work of the Church and add to its strength financially, I can no longer hope for.

[The good pastor is evidently unacquainted with what is going on at 424 Grand street, or he would not be so much discouraged about the Jews.]

### AN APPEAL TO THE PRESBYTERIAN CHURCH.

BY M. BERKOWITZ, HEBREW PRESBYTERIAN MISSIONARY, SAN FRANCISCO.

In our religious activity we are behind none of the oldest Christian nations of the world, except for work among the Jews. We send missionaries, teachers, literature and anything possible, to all nations under heaven, but for the Jews we hardly do anything worth mentioning. Among the innumerable societies that work for the conversion of the Jews in Great Britain, the "London Society for Promoting Christianity amongst the Jews" alone spent last year about \$200,000, and maintained 180 missionaries, besides schools and teachers, hospitals and doctors, literature and colportage.

# "Salvation."

## *An Appeal to the Presbyterian Church.*

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ors, but if we would count what all the Christian denominations put together have done in our country for this kind of work, I fear it would not amount to the tenth part of what this society alone has spent. Our own church spends yearly nearly \$2,000,000 for direct mission work and keeps nearly 3,000 missionaries on the field, and yet in the annual reports of our different missionary agencies no work, no missionary, for the Jews is reported, except perhaps, the little work done by me this year.

As a converted Jew I served with the hosts of our missionaries for the Catholics in Chile and for the Indians in New Mexico, and I can only gratefully remember how good I was then cared for, but since I turned my face to invite my brethren according to the flesh to the marriage of the Lamb I meet with hesitations and financial embarrassments. My hands and feet are tied up; I must quench the spirit. I cannot follow the promptings of my heart to do efficient work. I feel sometimes like giving a good cry: Has no one pity over Zion's people, the children of Jerusalem? When I see how zealously our church is pushing the work of the Master to the east and west, north and south, for Catholics and Indians, Christians and Heathen, I feel like poor Esau standing before his father with a broken heart and saying, "Hast thou not a blessing for me also?"

The Presbyteries of San Francisco, Santa Barbara, Sacramento, and Benicia sent the appeal from which the above is quoted as an overture to the General Assembly, that met last May at St. Louis, Mo. The General Assembly received the appeal kindly and referred it to the Board of Home Missions. The Board has long since expressed their readiness to take up work among the Jews. But the Board cannot go beyond the limits set to them by the contributions of individual Christians; therefore on June 14th, 1900, it was resolved that "the Board of Home Missions with much regret finds itself unable by reason of the lack of funds to extend its work at the present time among the Jews."

The Presbyterian Hebrew Mission of San Francisco, is now in its second year. It is under the care of the Presbytery of San Francisco, and the Board of Home Missions. The Board provides the missionary with a small salary; but the necessary expenses for the work itself are defrayed by free contributions, to which the missionary himself has added \$50.50, which he received from different churches for pulpit supply. After giving this, the missionary is obliged to give \$58.90 more from his exceedingly scanty salary in order to meet all the bills. The missionary headquarters are at 1222½ Howard St.: rent \$18 per month. It has a show window, where literature for the Jews is placed; also an industrial class for children. Public meetings for Jews are held twice a week.



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## *Dispersion of the Jews.*

### CONDITION OF JEWS IN ROUMANIA.

#### WHOLESALE COLONIZATION IN BRAZIL.

Some months ago there suddenly appeared at the Immigration Station at New York large numbers of Roumanian Jews. They were all, or nearly all, without money, and were refused landing until bonds were given that they would not become public charges. The sudden and unexpected arrival of so many of this class of immigrants awakened an interest in the question as to what was inducing them to come here in such large numbers. Robert Watchorn, a special Inspector of Immigration, who was then visiting England, was authorized to go to Roumania to obtain the information.

Mr. Watchorn has returned and submitted his report. It says that the Jews from that country are no longer coming to the United States, contracts having been made by the Jewish Colonization Society with the Government of Brazil whereby large numbers of them, about 35,000, are to be sent to Brazil.

It appears from the report that the laws of Roumania make it almost impossible for the Jews to remain there. They are practically disfranchised, and while the children of citizens have access to the public schools free of charge, the children of these aliens are taxed at the rate of \$10 per annum each. In almost every walk of life the disability of the alien (Jew) is self-evident. His choice of calling or occupation is restricted very harshly. He is not permitted to reside anywhere in Roumania except in one of seventy-one towns designated as abiding places for Jews, and he may be dismissed even from these on the representation of the police officers that his presence is undesirable.

A regulation forbids employers of labor to give employment to a Jew until they first have employed two Christians, a ratio they must strictly follow no matter how many they employ.—*Washington Cor. New York Times.*

#### GRACE ALL-SUFFICIENT.

He is able to do in thee, in me, by His presence in the Spirit, things wonderful, at the request of faith and the entrustment of surrender. He is able to transfigure us at our weak points; He is able to lift us, in no visionary sense, throughout the common day, above ourselves; He is able to make the crooked straight and the rough places plain; He is able to lay His hand, divinely cool and mighty, on the heat and on the fever of self-will, and of self-love, and of self-seeking; in all the windings and mazes of their experience, He is able to make the man, to make the woman, conform to His bright image with a conformity which will only create a longing that it may go deeper, and further, and higher—by His infinite grace a work, we know, apart from us, though done in us by Him.—*Rev. Handley Moule at Keswick.*





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